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בֵּית חָכְמוֹת
THE
HOUSE
OF
VVISDOM.

בֵּית בְּנֵי הַנְּבִיאִים
The House of the
Sons of the Prophets.

בֵּית הַמִּדְרָשׁ
An House of Exquiſite Enquiry,
And of Deep Reſearch.

Where the Mind of *Jehovah Ælohim* in the holy Scriptures of Truth, in the Original words and phraſes, and their proper ſignificancy, is diligently ſtudied, faithfully compared, and aptly put together, for the further Promoting, and higher Advancing of Scripture-Knowledges, of all uſeful Arts, and profitable Sciences: In the one Book of Books, the Word of Chriſt, copied out, and commented upon, in Created Beings.

As a Second Eſſay, in purſuit of the ſame Deſign, held forth in a former Treatiſe, intituled, *All in One*: By the ſame Author; more, and yet more a Lover and Admirer of Chriſt, and of his Word and Works.

Prov. 9. 1. *Wiſdom hath builded her Houſe.*

2 King. 4. 38. *The Sons of the Prophets ſitting to the faces of* Eliſha.

Matth. 11. 19. *She hath been juſtified This Wiſdom of thoſe her Sons.*

LONDON.

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NOtwithſtanding the Author's care and diligence in Compoſing of this Treatiſe, and in Correcting of the Errata's in the firſt of all the Printed Sheets, whereby to have prevented theſe miſtakes in the After-Sheets; yet through the default of one or other, there are ſome addings, or alterings, or omittings, which the Ingenuous Reader is deſired to make, or to procure to be made with the Pen; for, beſides the Errours in Pointing, which do ſometimes diſturb the ſenſe, where the ſentences in ſeveral places are not rightly diſtinguiſhed, which a judicious diſcerner may himſelf eaſily amend. Let the following ones be corrected.

The Hebrew Jods in the Title page are ſet too high.

For Wiſdom, in the Title, line 4. and again in l. 22. read *Wiſdoms*, for Wiſdom, p. 1. l. 2. r. *Wiſdoms*, for Deviate, p. 12. l. 4. r. *Derivative*, for both of, p. 14. l. 22. r. *of both*, for γεάμματα, in p. 14. l. 32. r. *γράμματα, letters in*, for to a pronounced, p. 15. l. 13. r. *in its pronounced*, for cauſe, p. 17. l. 13. r. *caſe*, for אבי, me, my, or mine, p. 18. l. the laſt but two, r. אני I: for is my, p. 18. l. the laſt, r. *it is My*, for them, their, or theirs, p. 19. l. 8. r. *or thoſe men, maſculine*, for him, or his, p. 19. l. 11. r. *this, or that man*, for unjuſt, angry killing, p. 19. l. the laſt except four, r. *unjuſt, even angry, killing*, for treaſonableneſs, p. 20. l. 8. r. *treaſonable*, for bring, p. 20. l. 23. r. bringing, for of, p. 24. l. 13. r. *to*, for an, p. 24. l. 16. r. *An*, for this, p. 24. l. 38. r. *That which is*, for ſet, p. 24. l. the laſt but five, r. *Sat*, for Philoſophy, p. 26. l. the laſt except one, r. *Philological Queſtions*.

* * *

THE

Houſe of Wiſdom.

LET ſuch an Uniform (*a*) Building be founded and ſuperſtructed, and finiſhed, according to the Architectonick Art, with Windows looking every way, and Caſements to be ſet open, when it is needful to have the Rooms freely perflated, quite blown thorow, with gently-moving, and ſweetly-wholſom winds, and excellently clarified, and bright-beaming Sun-ſhines of Radiant ſplendour. A dull and dark cloſet, a Cloſe ſmothering Room, will breed Stifling Aſthmas, clogging phlegms, panting wheezings, they feed melancholy ſluggiſhneſs, raiſe offenſive vapours, and make the Spirits faint and ſwooning; let it be in an Air pure, clear, fragrant, and temperate; ſuch as may nouriſh and refreſh the ſpirits of ſtudents, and may preſerve an healthful conſtitution, and lively ſtate, of both their inward and outward man; and ſuch as is beſt ſuited to a Generous mind, an Acute wit, a clear brain, a good Heart, free-breathing lungs, a ſound liver, a lively Colour, a peircing ſight a quick Hearing, a diſcerning Palat; a ſavoury ſmelling, a milky honeyed fountain under the Tongue, a clear voice, and activity of limbs, ſuch Airs as are groſly-thick, putridly-Corrupted, noiſomly-vaporous, darkly-cloudy, do breed rheumes, cauſe obſtructions, annoy the lungs, corrupt the blood, beget ill humors, infect and oppreſs the heart, deject and impriſon the Spirits, having a malignant influence, and diſeaſeing contagiouſneſs, quite ſubverting the Conſtitution and State of the whole man. Let it be eminently Scituated in ſome open place, ſome high Champion on a firm dry ground, on an healthy red Earth, having ſome living Spring of pure Water lying open to the Eaſt, (*which Eaſt* ſhould alſo face the Front of this Houſe) that it may have the benign influence, and the aſpect of that Glorious luminary the ſerviceable Sun in its aſcending flight with Healing wings *. There was an Eaſt-gate of the Temple on Mount *Tzijon*: This looked toward the Eaſt, and was at the Principal Entrance into the Temple, faced by the Riſing Sun, which is one of Chriſt's Names: Chriſt is ſaid to Riſe up, and to Shine forth, as the Sun ariſeth; for, of That Riſing is the Hebrew word properly uſed. The Eaſt is called *Kedem, Before*, becauſe *of* the Poſiture *of* Man, facing *of* the Eaſt; The Weſt, *Achor*, Behind; The South, *Jamin*, the Right Hand: The North, *Semoal*, the *Left* Hand. In the Early Mornings, when Students ſhould be at their work betimes, a clear Sun-ſhine doth viſit them, and a more pure and lightſom, freſh and healthy Air ſalutes them; or, if there be not ſuch a living ſpring, yet ſome running Brook with ſilver Streams on a Sandy or Pebbly, or Gravelly clean Channel and Bottom, ſomewhat near adjoyning; the Water being pure in taſte, ſweet in ſmell, altogether clean: Low marſhy, filthy, foggy Seats, do infect Spirit, Soul and Body alſo with vaporous, ſickly blaſts, with their groſneſs and impurity, muddiſhneſs and wateriſhneſs, and are thereby great endammagers of health.

(a) Prov. 9. 1. 2 King. 4. 18. Mat. 11. 19.

* 2 Chron. 31. 14. Ezek. 11. 1. Luke 1. 78, 79. Mal. 4. 2. Deut. 33. 2. Iſa. 60. 1. Job 1. 3. & 23. 8, 9. Pſal. 103. 12. Ezek. 40. 6.

The Grand Deſign of this noble undertaking being *the improving-advance of Scripture-learning*, let us examine, and collect, and put orderly together, what the written word of *Jehovah Ælohim* hath recorded concerning this Subject matter about Such Houſes or Schools of the Sons of the Prophets.

Let

Let that at (*b*) *Beth-Æl*, becauſe of its Name and Nature, be the Firſt, It was a name of Honour, The Houſe of *Æl*, whilſt it was a Place kept pure for the inſtituted worſhip of *Jehovah Ælohim.* In this City the Sons of the Prophets Some of them, had a kind of Colledg or School. Here the Lord appeared and revealed himſelf in ſpecial to *Jacob*: manifeſting his gracious Preſence unto him. Judge *Samuel* went from year to year in circuit to this Place, which was in the heart of the Country, belonging by Lot to the Tribe of *Beniamin.* The Prophets *Elijah* and *Eliſhah* often viſited This City; for, here was the Nurſery for Scripture-learning where the Sons of the Prophets were addicted to that Study. It had a mountain Eaſtward of it; and Such little mountains and Hills, at a convenient diſtance, do ſomewhat hinder and keep back, over-ſharp, blaſting, vaporous, over-piercing, over cold, or otherwaies hurtful, winds. It ſtood upon a mount; the eminence of the Habitation being beſt approved for health and for the prolonging of life, the Air there being the more open, and the breathing therefore the more Free, the apter to engender an acuteneſs and generouſneſs, a publickneſs and magnificence of mind; whereas when the dwellings of Studious men are in crooked and cloſe, in low and Fenny Countries, thoſe who are of a retired, ſedentary, pondering, and inquiring life, are greatly incommoded thereby; being of a more dull and drowzy, ſluggiſh and lazy, ſordid and earthy-diſtemperature; whilſt thoſe who dwell in a more healthful and high, a more pure and thin, a more clear and heavenly Air, are of a more princely and cœleſtial, of a more ſubtil and refined, of a more nimble and witty, of a more ingenious and ingenuous, of a more magnanimous and winged Spirit, Habit, State, and Temper. In this *Beth-Æl* dwelt an old Prophet: It was a Royal City; the houſe of the Kingdom; There was an Aſcending up unto it: when it became *I*dolatrous its name was changed from *Beth-Æl* an houſe of God, and *Æl-Beth-Æl*, The God of the Houſe of God, into *Beth-Aven*, The Houſe (*c*) of iniquity, of grief (or of an Idol.)

(*b*) Gen.28. 17, 19, 22. & 31. 13. & 35. 1. 3, 6, 7, 15. Hoſ.12.4. (1 King. 12. 28, 29, 30. Jer. 48. 13. Amos 3. 14. & 4. 4. & 7. 10, 13, 15. & 5. 5. Hoſ.4.15. & 5.8.&10.5.) 1 Sam. 7. 16. Joſ.18.21,22. 2 King. 2. 3. Geneſ. 12. 8. Joſh. 16. 1. (Mat. 5. 14.) 1 Sam. 13. 2. 1 King. 13. 4, 11. Amos 7. 13 1 Sam. 10. 3. 2 King. 2. 23.

Galgal, or Gilgal, or Galgala, was another of their Schools. There was a Plain over againſt it, which ſhews that it had an open and free Air: it was not far from the River *Jordan*; Here *Saul* was made King; & *David* alſo was received again to his Kingdom. *Samuel* a Prieſt, Prophet, and Judg, yearly viſited this Place: *Elijah* and *Eliſha*, two old Prophets, were, if not Preſidents of this Colledg, yet at the leaſt viſiters of it, to examine how the ſons and ſtudents profited there, to inſtruct, reform, and to put all into good order: for, There they ſat before theſe Rectors on lower ſeats to hear inſtructions as Diſciples at the feet of their Maſters and Teachers, and Tutors. They ſat to the Faces of their Inſtructer, This Scripture-Expreſſion of the Sons ſitting to the Faces of the Old Prophet *Eliſha*, doth ſpeak out ſuch an uſeful Truth, as gives a very apt Direction both to Teacher & to Scholars, in order to both his inſtructing and diſciplining of them, and their regular demeanour before him, and growing, profiting by him.

The Old Prophet ſhews himſelf in an higher Seat above them*, ſome Tower of wood; in our Engliſh Tongue and Language, we call it a Pulpit, becauſe, it is ſet in a Publick place in open view where the Teacher may be ſeen and heard of all who come thither to be † catechized; From whence the Maſter, praiſeth and Bleſſeth, prayeth and maketh Supplication for Grace unto *Jehovah* The great *Ælohim*, whilſt the Scholars lift up their hands and eyes bowing their Heads, and worſhiping *Jehovah* with Faces towards the Earth. The maſter readeth in the book; the Bible, the Book of Books, the Scriptures of Truth, taking ſome part of the law of *Ælohim* out of the Book of *Moſes*, or of The books of the Prophets, or of the writings of the Evangeliſts and Apoſtles; This he readeth (for*, Reading is an Ordinance of Chriſt, And he readeth it Diſtinctly, ſo as to expound it in the proper Significancy of its words and phraſes, to make the Diſciples to underſtand it, by a declaration of all the parts and opening the meaning, and he gives the ſenſe, he putteth accurate induſtry, an intent mind, diligent ſtudy, and conſiderate inſpection, to ſee well to it, that, no one word were miſinterpreted, Thereby to cauſe the learners inwardly to conſider in their mind with a certain diſpoſition and judgment to judge aright, inwardly to diſcern, accuratly to perpend, and duly to weigh.

(*c*) 2 King.2.1. & 4. 38. Joſh. 4. 19. 1 Sam. 11. 14, 15. 1 Sam. 7. 16. 2 King. 4. 38. (Deut. 33. 3. Luke 8. 35. Acts 22. 3. Gal. 4. 1,2,3.) Neh. 12.29. Deut. 11.30. 2 King.4.38, 39. 40, 41. Hoſ. 4. 15. & 9.15.& 12.11. Amos 4. 4. & 5.5. 1 Sam. 7. 16. & 10. 8. & 11. 14, 15. & 13. 4. & 15. 12, 21, 33. 2 King. 4. 38.

* Neh.8.4--9.

† Gal. 6. 6.

* Deut.31.11. Iſa. 34. 16. Acts 15. 21. Luk. 10. 26. Rev. 1. 3.

To this end, the Faces of both Maſter and Scholars muſt be towards each others Faces, in the Plural number, For ſo is the Hebrew, P*anim*, alwayes uſed, There are in nature, two ſides of the Eye-brows, which are ſometimes ſmoothed with good likeing, at other times bended and frowning with diſlike: There are two Eyes, which can caſt a favourable aſpect, or look with anger: There are two Noſtrils, which can breath, either wrathfully or not, as the Maſter ſees cauſe; There are two Cheeks, where the Colour doth come and go, or not, as the Teacher is affected; Theſe varieties of countenances an obſerving Scholar ſhould take notice of; counſel is given by the Eye and Look, and ſo Chriſt councelled Peter with his Eye, He gave Peter ſuch a look, as drew bitter weepings from Peters Eyes: and the Teacher may obſerve and diſcern by the Faces of his Scholars, whether they be intent and Serious, or not, whether the Heart and mind be fixedly pondering upon what the Tutor doth inſtruct his Pupils in, or not: It were eaſy to put an Heap of Scriptures together about this. If young Sons turn the back towards the Old Prophet, or if he turn the back towards them, How can he know, whether they regard his inſtructions or not? how quickly will one idler or Scoffer among them put his Fellows into diſorder? If the Teacher pray for them and their Faces be not towards each other, as if their backs be towards him, or his towards them, or if either he or they do cloſe or cover their Eyes in Prayer, They are not like to profit. The Eye has a Commanding, aweing, affecting, aſpect with it: ſence, obſervation, and Experience are Evident proofs and demonſtrations of theſe things; and therefore alſo he ſhould be above them, that, none may be hid from his Eye, For otherwiſe, a Taller one before may have another behind him of lower Stature who is not ſo ſeen by the Teacher, and They ſhould ſo ſit in rowes, Face to the back, and back to the Face of their fellows, that they may mind their work, and not by glanceing with the Eye and face of one another put each other into diſorder. Theſe ſeeming pedantick trifles, are really great and uſeful things.

There is mention made of *Beth-Gilgal*, the Houſe of Gilgal, of this Colledge more eminently, where Prieſts and Levites dwelt after their return to *Jeruſalem* from their captivity in *Babylon*. This Colledge of the Prophets alſo was in the Tribe of *Benjamin*; a great honour put upon that Tribe: and this *Gilgal* was in the very heart and middle of the Land of *Judæa*. In this Academy, or Seminary of learning, The Sons of the Prophets as Scholars were educated, who exerciſed themſelves in the Study of the Hebrew-Scripture. If he, who went out into the field to gather Pot-herbs, were one of theſe Sons, he was no very skilful Herbaliſt (wherein yet thoſe Scriptures they then had would have better inſtructed him, and made him more expert) for when he went out to gather Herbs, he found a vine of the field, the herb and leaves whereof were very bitter and poiſonous, and theſe wild gourds, a lapful of them were ſhred into the Pot of pottage together with the ſavoury and wholſom Pot-herbs, which when eaten, would have endangered the lives of the young Scholars, had not the old Prophet *Eliſha* healed and cured the pottage of its poiſonfulneſs. This Colledge was afterwards greatly corrupted with Idolatry and Superſtition; for, ſo is the deſign of idolatrous Princes to taint and defile the Univerſities, from thence to ſend forth young Scholars to infect the people where they come, with falſe Doctrines and worſhip, which was more poiſonful, contagious and Peſtilential to Souls, than the forementioned wild vine would have been to the Body. It was a place of publique conventions.

Gibha (d) was a Third, *Gibbeah, Gibea, Giboah, Gabang, Gibgnah*: This name doth import ſome High place or Hill, in, or very near a City ſo called, where there was a School of young Prophets, called, *The Hill of God*, a good ſeat therefore for Students, proper for ſuch an Education in a Free Air; An Heap of Prophets A cord or String or Chorus of Prophets, a Colledgiated company of them well embodyed and held together; whom Saul, as they were coming down this Hill, met, they having muſical inſtruments, for to help forward the rouſing and reviving of their Spirits in Prophecy praiſing *Jehovah Ælohim*, in Hymns and in Pſalms: For ſo did the Prophets of old, when they either foretold things to come, or otherwaies made known the will of the Lord unto the

(d) 1 Sam. 10. 5. 10, 11, 12, 13. (2 King. 3. 15. 1 Chron. 25. 1, 2, 3. 2 Chro. 29. 30. & 35. 15. 1 Cor. 11. 5. Judg. 19. 14. & 20. 10. 1 Sam. 1. 4. 2 Sam. 21. 6.) Hoſ. 9. 9. & 10. 9.

people,uttering themſelves muſically by well tuned Harmony in a poetical ſtrain or verſifying compoſure, which will give ſome light unto ſome Scriptures, where the word, Prophecy, has this ſignification. In the preſent inſtance about *Saul*, The very Inſtruments themſelves, A Pſaltery, Tabret, Pipe, and Harp, do diſcover it to be This kind of Prophecy, Praiſing *Jehovah* with melodious Hymns, and Spiritual Songs, in Divine raptures ; ***Saul*** himſelf at that time being in the ſame Tranſport of ſpirit ; for, the Spirit of *Jehovah* coming and leaping upon him, he alſo prophecyed in the midſt of them, which occaſioned that ſaying, *what is This, that hath befaln to the Son of* Kis, *Is* Saul *alſo among the Prophets* ? which became a Proverb : and a man of that place anſwered, *But, who is their Father ?* It was *Jehovah* the Father, who gave unto *Saul* as unto thoſe ſons a ſpirit of Prophecy ; and under God they had a Father, ſome Aged Prophet, who was their Teacher to ſkill them in Scripture-learning, as they ſtudyed the orginal Hebrew, in this School or Synagogue at *Gibeah* of *Æl*, where the forces of the Philiſtines did garriſon, and keep watch : Souldiers and Armies even amongſt Pagans & Enemies ſhould yet be friendly to Schools and Colledges of Scripture-diſciples and Students ; allowing peaceably the opportunities, advantages and maintenances of ſuch. If this were *Gabaa-Benjamin*, it was alſo a further Remark putting a peculiar Additional Honour upon That Tribe : It had the Surname of *Saul*, *Gibeah* of *Saul*. The Inſtructors and Tutors of theſe young Sons were moſtly the more aged, gifted, experienced and skilful of the Prieſts and Levites, and ſome other ſpecial extraordinary Prophets of other Tribes, trayning up, and Catechizing of the more promiſing and hopeful youths for the Service of the Sanctuary, and for the Teaching of the people ; this was the more ordinary way in the uſe of inſtituted means for the Educating and inſtructing of ſuch under the Government and Tuition of the wiſer Elders, though the manifeſtation of the Spirit in a Gift of Prophecy was freely diſtributed to any other when He would. Thus had this Place a Name of Honour, whilſt the word and Laws of Chriſt were the Study and practice of theſe Diſciples ; till they corrupted themſelves and one another, and the worſhip and Service of God, and ſo defaced and blotted their Glory. The Places where theſe Scholars were taught, were uſually Hills, called *Geba*, and *Gebajoth*, High places or (*e*) Hills, where their Colledges or Synagogues did ſtand ; & one of them is named, The Hill *Moreh*, The Hill of the Teacher, or of the Teaching one, of him, who Teaching theſe young Sons ; from an Hebrew root, which doth ſignify, to caſt, whence alſo *Torah*, The Law, Doctrine, Teaching Inſtruction, An orderly diſpoſition of Precepts, an Aiming at the Knowledg and exaltation of Gods Law and Honour, as the ſhooter of an Arrow, or the caſter of a Dart at ſome eyed mark : The *Targum* calls ſuch a School, the Houſe of Doctrine ; and ſuch a place in the City of *Jeruſalem* had its name, *Miſhneh*, tranſlated, Colledg, from a root, which doth ſignify, to iterate, reiterate, repeat, geminate, ingeminate, becauſe, the manner of Teaching of Scholars, is by repeating, and going over again the Doctrines and Leſſons which are taught, that, they might make the more deep and abiding impreſſion upon the mind and memory of the Learners.

A Fourth was (*f*) *Najoth*: The word, taken Appellatively, and ſo conſidered, doth ſignifie laudable delightful Habitacles, Fair and pleaſant dwelling-places ; For, there uſually were theſe Colledges built in an hilly, high, pure, and healthful, Air, where was commodious, Free breathing, and a goodly ſpacious dwelling : for too ſtraitning a place, or too-ſtifling an Air doth very much incommode ſtudents. Here it is a proper Name, near *Ramah*, where *Samuel* dwelled, and it was a School of the Prophets, where Sons and Diſciples were educated under the Tuition of *Samuel*, unto whom theſe diſciples came who gave themſelves to the ſtudy of the Scriptures, which their Tutor and Teacher expounded to them, opening both the ſecrets of Nature, the myſteries of Grace, and the ſignificant Propriety of the Hebrew words and Phraſes to them : here again the *Targum* calls it, *The Houſe of Doctrine*, *Ramah* was the name of an High mountain, and *Najoth*, the name of this pleaſant School nigh unto it ; A retired Colledge, fitted for ſtudy, ſuited to meditation, where *Samuel* was overſeer, and Preſident, Rector and maſter Governour and Father. Here *Sauls* meſſengers,

not

(*e*) 1 Sam. 10. 5. 10. Joſh. 24. 33. Judg. 7. 1. 1 Sam. 19. 19, 20. 2 King. 22. 14.

(*f*) 1 Sam. 19. 18, 19, 20, 21, 22, 23, 24. & 20. 1. 2 King. 6. 1, 2.

not only once, but a ſecond, and a third time, and *Saul* himſelf too in his way thitherward, a ſecond time, were raviſhed into an Extaſy with a ſpirit of Prophecy. Theſe Maſters and Teachers in tract of time, were greatly corrupted themſelves, and accordingly they corrupted the minds of their diſciples, impoſing their own magiſterial dictates upon the Learners; as if it had been Authority enough, that, ſuch Rabbies ſaid ſo: (*g*) which Lording it over mens conſciences Chriſt declared againſt in His time; calling Diſciples from ſuch uſurpers of Supremacy and Infallibility, He Himſelf being their One and only ſupream Doctor, Maſter and Father. When Chriſt was but twelve years of age, ſo incomparably-excelling were His Gifts, His underſtanding and Anſwers, even to aſtoniſhment, that, He Sate among the Doctors in the midſt of them, both hearing them, and aſking them Queſtions; For, that was the manner of teaching of theſe Diſciples, either by a continued Speech of the Maſter, or elſe by Queſtions and Anſwers between Teacher and Learner. Chriſt was well grown in wiſdom, when He was but young in years; but as for others, it becomes them to remember, that, whilſt they are in their young years, they ſhould acknowledg themſelves to be but Sons and diſciples; and ſuch young Plants are not fit ordinarily to be overſeers and Teachers, leaſt being lifted up with Pride, they fall into the condemnation of the Devil: How many hopeful young men has ſelf-pride in growing Gifts ruined, whereby they have provoked the Lord to blaſt and to nip their Bud? how rare a Jewel is it, to meet with a young *Timothy*, ſo very early to be ſo mortifyed, ſo knowing in Scripture-Learning, ſo experienced, ſo every way well inſtructed and furniſhed for the Miniſterial office and work? (*h*) The *Greeks* who counted all the reſt of the world *Barbarians* in compariſon of them, and of their Univerſity-Learning at *Athens* yet retained ſo much of modeſty, that though they had Scribes amongſt them to open the grammatical ſignificancy as to the words, phraſes, parts of Speech Orthoepie, Orthographia, and Syntax of the Text, and Diſputers who ſought out by debating and arguing the interpretation, meaning, deſign, drift, and Scope of the Text and Context; and wiſe-men, who made reſearches into the Secrets of nature, and myſteries of their Religion, yet in their Univerſities and Colledges, they became higher and higher Graduates by orderly ſteps: The firſt year they had the Name of wiſe-men, the ſecond year, They were called Lovers of wiſdom; The third year they were Rhetoricians, The fourth year (would you know by what Title and Degree they were diſtinguiſhed?) they were Ideots, Fools: How ſo? when they were wiſe at the firſt ſtair they got up upon; it was thus; The more they know, the leſs they were to think of themſelves, and to have the clearer ſight, and deeper ſenſe of their ignorance and folly: That knowledg, which is True, Solid efficacious, Saving knowledge makes more humble, whilſt that which (*i*) puffeth up is but the vaniſhing ſhadow of Knowledg, He, who would be wiſe, ſhould well learn this Leſſon firſt, to becom a Fool, What ſhall we then judge and ſay of many of our young Speakers in the preſent Age, who though they have not Edifying Gifts, nor (as is feared) Sanctifying Graces for it, nor any warrantable lawful call to it, not thorowly underſtanding one word of the Bible in the original language, yet like Lapwings will run away making a noiſe, even whilſt the ſhell in part is upon their head; flapping with their wings before their feathers be grown; undertaking to be Teachers of others, whilſt they have need to be Catechized themſelves and to be taught what be the firſt Principles of the oracles of God, unskilful and unexperienced in the word of righteouſneſs; mere babes in knowledg; yet take themſelves to be well Able to provide ſtrong meat for others, when themſelves never yet well-digeſted the breaſt milk. And oh what a ſhame is it, that ſome Elderly ones, who would be eſteemed Fathers and Maſters as to Teaching-office and work, are yet ſo unlearned themſelves in Scripture-knowledges! and, to the inward Grief of Diſcerning friends, and to the proud inſulting of watchful Enemies, do raiſe ſome doctrines, which have no Solid foundation either in that particular Text or the Context, which they would bottom them upon!

(*g*) Matth. 23. 7,8,9,10. Luk. 2. 46,47,52. Mat. 5,6,7. ch. Matth. 19.16, 17--27. & 22. 16, 17--46. 1 Tim. 3. 1,2, 6. & 4. 12. & 5.23. & 2 Tim. 3. 14--17.

(*h*) 1 Cor. 1. 18--24.

(*i*) 1 Cor. 8. 1, 2, 3. & 3. 18, 19, 20. 1 Tim. 1. 7.

At (k) *Jericho* there was another of theſe Schools or Colledges, This alſo fell by lot unto the Tribe of *Benjamin*, and was another Jewel ſet in its Crown of Honour, All theſe Houſes of Doctrine in this Tribe not being many miles from the Royal City, *Jeruſalem*, and ſo not from the Temple, when it was built in *Sion*. The place was very delightful for ſcituation, its very name according to one interpretation carrying an odoriferouſneſs or Fragrancy, a ſweet good Savour with it in its proper ſignificancy, ſo fragrant and Lovely its Flowers, ſo well-ſcented and wholſom it's Herbs, thoſe, that were ſome for Food, others for Medicine, a City of Palms, or of Date trees, growing in great plenty round about it, which were goodly for ſight, choice for Fruit, and pleaſant for ſhadow and walks where its Garden of Balſam had a name of praiſe from all the gaping wounds, which it cloſed and healed, very well ſeated for Students, when its waters were miraculouſly healed, by *Eliſha*'s caſting of Salt into the ſpring; for, Fountain water, ſuch as is Pure, and clear, of good Taſt and ſmell, very clean, without muddy, earthy mixture and dreggy Sediment, not flowing from ſuch Metallin places, as do conveigh ſuch unſavoury tangs from Sulphur, Lead, and ſuch like, as by their ponderouſneſs and indigeſtableneſs do trouble and annoy the Stomack, oppreſs and load the heart, and bowels, and do otherwaies offend and hurt. This City had a very Fair, and open Proſpect; for, it was ſurrounded with Plains on every ſide, and it being the firſt City in the land of *Canaan*, that the *Iſraelites* poſſeſſed in the begining of their Conqueſts, it was ſo far commendable, that ſome years after a School and Scholars were dedicated here to Scripture-Studies and learning: for, Here the Sons of the Prophets were under the Teaching and over-ſight of *Elijah* and *Eliſha*, Two Eminent witneſſes for the LORD, and for the Truths and Duties of that Age and Day; Happy thoſe young men who ſat under the inſtructions of ſuch Tutors. Thus were theſe (*l*) Schools kept up and continued more or leſs (as Times would give way and permit) from *Samuels* time, who was one of the firſt Founders and Erectors of ſuch Colledges for ſuch an End, by the Prophets in their ſucceſſive generations even unto the Apoſtles dayes.

That part of the Country, which was alloted to *Ephraim* and to his poſterity, being (*m*) Mountainous, There alſo upon ſome one of the Eminent Mountains was there another of theſe Schools: It may be, diverſe other of the Mountains in that part of *Judea* were dedicated to the like uſe; For, we may read of ſeveral of the Citys with their Suburbs belonging to that Tribe, which were given unto the Levites, ſuch as *Shechem*, *Gezer*, *Jckneham*, *Beth-horon*, Theſe were given to the Sons of *Kehath*, who was the Son of *Levi*, and their Miniſtry was uſed in the Service of the Sanctuary. *Gezer* was by Lot ſeparated to the Levites: ſo *Beth-horon*, as there were alſo divers other Cities in other Tribes.

The Scriptures we ſee are very far from being ſilent in this matter about Colledges or Houſes for ſtudents; where pregnant young men might improve a retired private life in an Healthful Air in profitable ſtudies having under *Jehovah Ælohim* the Help of ſuch whoſe riper knowledg, and longer experience had better furniſhed and fitted them to be Teachers of others. Theſe (*n*) Schools were places, in which Arts and Sciences, were taught and learned chiefly Scripture-knowledges, which was their primary-Inſtitution and Deſign. Thus was *Samuel* the Diſciple of *Heli*; Thus the Prophets had their Diſciples and Sons, of which much has been written already: Thus alſo *John*, and Chriſt had theirs. Theſe Diſciples, if they would profit under good Teaching, ought to be duly Subject to their Teachers: They ſhould give them all due Honour and Reſpect, they ſhould by their Docibleneſs and Progreſs in uſeful Learning rejoice and make glad the Heart of their Teacher, and give them matter of holy Glorying; This will excite and encourage him to take the more pains, and uſe the more induſtry for a further putting of them onward and forward, till they become ſkilfully uſeful in their generation. Their demeanour ſhould be very Dutiful, as that of Humble, obedient Children, for which cauſe they have often in Scripture the name (*o*) of Sons, and Children, Sons of the Prophets have been already mentioned. Thus *Paul* called *Timothy* his Son, and *Titus* his Son: *Peter* nameth *Mark* his Son; into the like relation *John* took *Gajus*: How often in the

Book

(k) Joſh. 18. 21. Deut. 34. 3. 2 King. 2. 4,5,7. 15--22. and 25. 5. 2 Chron. 28. 15. Judg. 1. 16. & 3. 13. (Joſh. 2. 1. & 3. 16. & 4. 13, 19.)

(l) Acts 3. 24, 25. Amos 7. 14.

(m) (Joſh. 17. 15, 16, 18. & 19. 50. & 20. 7. & 24. 30, 33. Jer. 4. 15. & 31. 6. & 50. 19.) 2 King. 5. 22. 1 Chron. 5. 64, 67, 68. (Gen. 46. 11. Exod. 6. 16, 18. Numb. 3. 17, 19, 29, 30. 31. Joſh. 21. 21, 34. 1 King. 4. 12. Joſh. 21. 20, 22.

(n) 1 Sam. 2. & 3. chapters, Mat. 9. 14. & 11. 2. Joh. 1. 35, 37. & 3. 25. Mat. 5. 1. & 10. 1. Acts 9. 1. and in ſcores of other places, Mat. 10. 24, 26. Luk. 6. 40. Joh. 13. 13, 14. 2 King. 2. 3. 5, 16. & 5. 20, 22, 25. & 6. 5, 15. Prov. 27. 11. 2 Cor. 7. 14. Rom. 1. 12. Prov. 10. 1.

(o) Joh. 13. 33. 1 Joh. 2. 1. 28. & 3, 7, 18. & 4. 4. & 5. 21. 1 Tim. 1. 2. 18. 2 Tim. 1. 2. & 2. 1. & 3. 14. 17. Tit. 1. 4. 1 Pet. 5. 13. Joh. 3. 4, Book of the Proverbs do *David* and *Solomon* thus lovingly beſpeak thoſe whom they inſtruct? who will give, that, we had more of ſuch Teachers and Tutors as *Paul*! and more of ſuch Diſciples and Sons as *Timothy* and *Titus*? *Paul* the Teacher, though he was verſed in Philoſophical Studies, and had read their *Pagan* Poets, yet when converted, he ſaw an *(p)* Excellency in Scripture-Learning, and in the Saving knowledge of a God in Chriſt, of a Chriſt crucifyed of his all-wonderful Perſon, and of his Mediatorial office. And it was *Timothy*'s commendation, that from a Child he had known the Holy Scriptures which were able to make him wiſe unto Salvation, through faith which is in Chriſt Jeſus; The whole Scripture being God-inſpired, and Profitable for Doctrine, for Reproof, for Correction, for inſtruction in Righteouſneſs; that The Man of God may be perfect, throughly furniſhed or perfected for every good Work. Schools, Colledges and Univerſities there are, to inſtruct youth in *Ciceronian* (*q*) and *Athenian* Philoſophy, and in *Paganiſh* Religion; but, where are the Shools and Colledges, in which the Scriptures of Truth are the only Book of Authority, & Chriſt himſelf is the main Subject matter, the Saving knowledg of whom is not only the beſt knowledg but alſo Eternal Life: And other Arts and Sciences, ſuch as are lawful and Profitable, are more inquired after there, and the Original Language is the Tongue of Tongues? What a Shame is it unto Chriſtians, that, the Jews who for ſo many ages and generations have been bitter Enemies to the Chriſtian Religion, and who have framed a Religion, much of Sundry ſtrange opinions of the ancienter Philoſophers, together with certain capricious fancies and fables of the Rabbins, wherein they are ſo ready, and will give a quick accompt thereof out of a certain moral philoſophy, and natural Reaſon, wherein they are well ſeen, and will alſo make ſome plauſible ſhew for it out of that part of the Bible which they own, wherein they are very skilful; that, theſe *Hebrews* ſhould Set their Children to the Hebrew language at three years old, and following no other Study but this of the old Teſtament Scripture, and writing upon it all their life long: excepting ſome few of them, who betake themſelves to the medicinal Art, whereas ſcarcely one Chriſtian among the common people of many hundreds doth underſtand any one word of Hebrew all his life long.

(p) Phil. 3.7,8,9,10. 1 Cor. 2. 2, &c. 2 Tim. 3.10,14,17.

(q) Act. 17. 16,17,18, &c. & 19.9.

If this Hebrew-Tongue and Language were the Univerſal Character, all the inhabited Earth over, in All Ambaſſies between Princes, and were all Places and offices of Publick truſt more throughly ſtudied and reſearched in Scripture-words and Phraſes, collected and well put together, both concerning their office and work, as to Councellors of ſtate in Peace and in war, As to Generals of Armies, and all under officers and Souldiers, their Training up, their Encamping marching, ambuſhes, fighting, weapons, martial-diſcipline, and what elſe doth belong to them, As to Admirals at Sea, ſhipping, Sailing, and the reſt of the Naval Art; As to Ambaſſadors; As to judges; and As to what elſe may ſerve and tend towards the making of Nations and of kingdoms Holy and Happy, Honourable and Rich, Potent and Succeſsful, ſtrong and ſafe, wel Setled in Peace and in Plenty at home, and feared and Admired abroad: were this once throughly effected, it would carry the Self Evidence of its own Excellency and commendation along with it, before the Eyes of every Spiritual diſcerner.

There is a ſingular Excellency, and a peculiar Honour, which the Lord hath tipped the Hebrew-Tongue withal: What a ſhame and rebuke is it unto Chriſtians, that the Emperor of *China*, who has ſo many ſeveral Languages of Peoples under his large Dominion, has yet one kind of Character, which all his Subjects do underſtand, in which he writes all his Edicts, and ſends all his Meſſages? Whil'ſt the many Princes, who outwardly profeſs the Chriſtian Religion, do not yet agree to own and commend the Hebrew-Letters as the only Univerſal Character; that one part of this Hebrew-learning, which is onomaſtical, that is, which doth explain the true, full, ſignificant meaning of the Hebrew proper Names recorded in the Scriptures, doth contain in it all true good Religion, the Sum and ſubſtance of whole Chriſtianity: and were this more retained in all Tranſlations, that the proper names be all retained in all verſions, and the meaning of each of them be rightly opened, in ſome little Treatiſe, as the

Geneva Bibles turned into Engliſh have ſomewhat done, (for it is imperfect in divers places) it would be much more uſeful. Some of thoſe Names are continued all the Inhabited Earth over, as *Jehovah* (though the veiled Jews' Superſtitiouſly as yet refuſe to uſe it) *Halelu-jah*, Amen, Cherubims, Seraphims, *David*, *Solomon*, *Abraham*, *Jacob*, *Daniel*, *Sarah*, *Elizabeth*, *Meſſiah*, *Adam*, *Eve*, *Paradiſe*, *Jeruſalem*, to name no more: Whereby, together with the Names, the Chriſtian Religion is alſo ſome ways kept alive and propagated, and the Glory of a Redeemer doth ſomewhat ſhine out, and ſtill comes forth, and ſhews itſelf in love to all Mankind, would they more attend unto it; ſuch
* Tit. 3. 4. is his (*) Philanthropie, or Man-love, thus to communicate unto Man-kind
Prov. 8. 31. Soul-ſaving-Doctrines, and for the convincing of all Atheiſts and Infidels. Thus is the Hebrew-Tongue, and Religion ſomewhat founded in Univerſal conſent and common acknowledgment of all Nations; The very originations of Scripture names having left ſome Impreſſion on humane Hearts, Minds and Conſciences; at leaſt they would do ſo, were Scripture names interpreted in all the ſeveral Tongues under Heaven. There is in all Languages a well-agreeing Harmony, with the Hebrew Tongue, which is the Mother of all the reſt, which cognation of Conſanguinity, and Affinity ſhould be preſerved and propagated. There are ſeveral Hebrew words, which being put into the nature of the Things themſelves by Catholick Cuſtom and Conſent of Men have the very ſame ſound and ſignificancy, ſuch as Balſam, Cinnamon, Myrrh, Satan, Sabbath, and a many others. The very Letters of the Hebrew Alphabet do ſpeak their own Divine Original, there being no other Tongue in the world, that hath ſuch natural Characters, ſo evidently to be known by the motion of the Mouth and Tongue, and other Organs, the Tongue being the Primary Organ of Speech; by obſervation whereof, thoſe who are born Deaf, may yet be taught the knowledge, and uſe of Speaking, Writing, and Printing. The very ſound of ſome Hebrew words in the Ear, doth tell the Heart and Mind the meaning of them: as *Tzippor* is a Sparrow, and ſo it doth ſound in ſeveral Languages, which Name they have from the ſound they make thus *Tzip Tzip*: thus *Bakbuk* is the very ſound, that Liquor doth make, in coming forth, when it is poured out from a big-bellied Bottle out of a narrow mouth. He who would inform himſelf in more of theſe kinds of Hebrew excellencies may conſult with Onomaſtical, and Harmonical Lexicographers, how much paper might be written upon, to ſhew how many multitudes of *Greek*, *Latin*, *Gallic*, *Italic*, *Hiſpanic*, *Anglic*, *Belgic*, *Cambro-Britannic*, *Danic*, *Flandric*, *Friſic*, *Hollandic*, *Portugallic*, *Saxonic*, *Teutonic*, or *Germanic*, chiefly *Chaldaic*, *Syriac*, *Arabic*, *Punic*, *Samaritan*, *Æthiopic*, and *Perſic* words are but as ſo many Rivulets flowing from the Hebrew-Fountain, which the ſimilitude of ſound doth demonſtratively declare! And not only the ſimilitude of ſound, but alſo one and the very ſelf-ſame reaſon of Origination and Derivation; the primitive proper meaning of that nomenclation, or that name, by which ſuch a Perſon or thing is called, having its firſt foundation in the Hebrew word, and in created Being. The King, and God of the Hebrews will have a time to Re-crown this Hebrew Language: For there are many both Myſteries in Grace, and Secrets in Nature, which are beſt opened by Hebrew ſignificancies; take one of each, *Tepilloth* are properly, Prayers made to a Judge by a Mediator. *Gnophereth* doth ſignify Lead, which doth ſpring from a Root that doth ſignify Duſt; becauſe when other Metals are conſumed of Duſt, and eaten out of Ruſt, yet Lead is not at all diminiſhed or devoured thereby, if that be truth, which is written about it, but lying hid under it, doth gather ſomewhat from it, by which that doth become fuller and fairer. Our LORD Jeſus
* Pſal. 22. 6. Chriſt doth name and call himſelf by one Worm, (*) *Tolagnath*, which is a Worm born of ſome putrefied Grains, which Worms are uſeful in the ſervice of thoſe who do die colours, for they leave a Scarlet, or Bloody colour upon Wool: He being ſuch a crucified Saviour, as by his Blood doth tinge Believers. To cloſe theſe lines about an onomaſtical Religion, let it be conſidered, that *Jehovah Ælohim* hath kept up the honour of a School of the Sons of the

Prophets in ſome Hebrew words and Names in the Holy Scriptures, as (*) *Kirjath-Sepher*, the City of Letters, or of Scripture, or of Literature, or of the Book or Bible: and *Charoth Jaair*, the Villages of him who illuminating, or enlightning: and *Nobeh*, which is *Prophetie*; and *Bethrapha*, the Houſe of Health; and *Beth-barah*, a choice Houſe, or Houſe of *Purity*: *Beth-tzur*, an Houſe of Rock: *Tachcamom*, and *Chacmoni*, one who is wiſe; *Nebuſharban*, Speech or *Prophetie* flowing. *Jiſhbibenob*, ſitting in Speech, or in bringing forth words, or in *Prophetie*: *Nob* was a City where were many Prieſts of *Jehovah*, the City of the Prieſts.

* Joſh. 15.15.
1 King. 4.13.
1 Sam. 21.1.
1 Chron. 4.12.
Judg. 7. 24.
Joſh. 15.58.
2 Sam. 23.8.
Jer. 39. 13.
2 Sam. 21.16.
1 Sam. 21.1, 2.
& 22.9–19.

A competency of Proviſion ſhould be every way made for ſuch Students; A Library well filled with all the beſt Editions of the Bible, in their originals, Autographs, if procureable at leaſt Apographs (which were a work well befitting the greateſt Chriſtian Prince to ſend Embaſſies all the inhabited Earth over to get ſuch) All the Verſions and Tranſlations of the Bible in all the, ſeveral Languages; all the lexicographers and Philologiſts in all Languages, eſpecially in the Hebrew, which is the mother-tongue of Tongues, and ſo of the Greek and the reſt, to improve the Cognation of Languages by collating them with the Hebrew: all the learned skilful Critic-authors upon the Bible, or upon any particular Scriptural-ſubject matter: all the Exacteſt Grammarians upon the Hebrew-Tongue eſpecially: all the beſt Commentaries upon the Scripture; In ſhort, all that whatſoever it be that may promote this Grand deſign: The Holyeſt Humbleſt, Heavenlyeſt; and moſt able and apt to teach the Scripture-Learning, ſhould be encouraged to preſide in this work; The Scholars choſen to be thus trained up, ſhould be well educated young men, ſober, temperate, modeſt, Serious, humble, meek, mortified, teachable, ſtudious, healthful ones, ſuch as are ſound in the Faith, experiencing a Work of God and of Grace ſavingly, that, Scripture weapons may be put into the hands of the Friends of Chriſt, not of Enemies againſt Chriſt. According to their Ingenies, inclinations, and capacities, ſo ſhould the Arts and Sciences be which they learn: one to be made skilful in the office and work of the Magiſtracy, another of the Miniſtry, a Third in the works of Creation, a Fourth in the Scripture-judicial-laws for rewards to the obedient and for puniſhments upon the diſobedient; a Fifth for Controverſal Theology: a ſixth for Practical, myſterious, or experimental Chriſtianity; a Seventh for the Medicinal Art, and ſo for other Arts and Sciences as thoſe of the Aſtronomer Geographer, Geometrician, Husbandman, Seaman, Souldier, or Handicrafts man, and what elſe that is uſeful in Church, or in State, in Commonwealth, City, or Family.

They ſhould be well accommodated for Lodging, cloathing and Diet; which laſt ſhould be ſufficient but ſparing, fitted to a Studious life, of Fleſh, at the moſt not above once in a day, and that of pure clean young beaſts, cattle, fowls or Fiſhes, all of good nouriſhment and eaſy digeſtion: (r) much in the uſe of Herbs, for broth, Sallads, & otherwaies, and of the tops of green buddings in the Fall and Spring eſpecially, of both which Herbs and Tops a diſcreet choice ſhould be made of what is apt and proper for Food, and alſo for Medicin if the Caſe call for it. There are ſome ſorts of Roots alſo which taken up out of healthful ground, if diſcreetly choſen and well dreſſed are very wholſom Diet for young Students, whoſe employ is much in digging after Hebrew roots and the branches and buddings of their roots in their proper ſignificancy. Good Fruits alſo in their Seaſon, Milk and Honey; wholſom Drinks, all with moderation for the meaſure, ſeaſonableneſs for the Time, and aptneſs for the Kind, have a name of Honour in the word: ſcarce one man of a thouſand, who knows aright how to make one meal in order to health and other good ends.

(r) Pſa. 104. 14. 2 King. 4. 38, 39, 40, 41, 42, 43, 44. Matth. 3. 4. what they tranſlate Locuſts, is properly ſuch tops of green buddings, ἀκρίδες, The tops of Trees and of Herbs, fit food for the Sons of the Prophets.

Proper wholſom diet, as it doth make much for the health of young Students, ſo alſo doth it much promote their Learning, when * *Nebuchadnezzar* would have hopful young men bred up for his uſe and Service in ſtate affairs, (This being a noble Princely work fit for the greateſt King to put on upon it's due advance) he gives a ſtrict charge to one of his chief Officers that, he ſhould chooſe and cull out certain of the Children of *Iſrael*, of the ſeed of the Kingdom & of the nobles, young men Good to ſee to, intelligent in all wiſdom,

* Dan. 1. ch.

of a good Tempetament, likely ones to apprehend and to learn, to be quick and expert in Arts and Sciences, ſharp witted of peirceing underſtandings in whom was ſtrength of Body and of mind to ſtand and to ſerve in the Kings Palace, for which purpoſe they were to be fitted and furniſhed by being inſtructed in Languages and in Books, which he thought in three years time, they might be well skilled in; *Daniel Hananiah Miſael,* and *Azariah* were ſingled out for this end ; and the King by a Court-order appointed to be given to them, the word of the Day in his day, of the pieces, parcels, portions, Meſſes or reliques of the Kings meat, and of the Wine of his Drinkings. *Daniel,* though but young, yet had ſo much perception with him as to diſcern and judge that this Commons and Meals, which was prepared from them, was both forbidden by the Laws of his Religion, being ſomwhat of that a part whereof was offered to an Idol and ſo was prohibited, and often being of unclean beaſts Fowles or Fiſhes, which *Jehovah Ælohim* expreſly forbad, as againſt both their Health and holineſs too, and foreſeeing that, at leaſt this kind of food and ſuch variety of wines was too high for them, and would altogether indiſpoſe them for Study, & for Proficiency; he therefore requeſted of this Officer & Overſeer and Steward, that, he and his Companions might not defile themſelves with ſuch Food, but that, he and they might have ſuch diet as was everyway better agreeing with the Principles of their Religion, with their State of Health, and with their Progreſs in Learning : This Steward at the firſt was afraid, that meaner fare would breed a ſadneſs, thinneſs, palenes and wannes) upon their Faces, which if the King ſhould ſee (For it becomes the greateſt Prince to look after the education of ſuch with his own Eyes) and ſo the Officer ſhould fall under the diſpleaſure of the King, and forfeit his head and life to the Prince : *Daniel* perceiving, that, this Principal Officer would yet at leaſt connive at it, deſired him who was an under Steward who by the direction of this chief Officer was to bring the Proviſion to him, and to his Fellow-feeding friends, to prove them for ten days long with what they tranſlate Pulſe, and Water ; but in proper ſignificancy, *Zeragnim,* are ſuch things as do ſpring and grow from what is ſown, ſuch are all manner of wholſom Herbs, Grains, Corn, Wheat, Barley, Rice, Peaſe, Beans, and ſuch like, alſo of good Fruits from Trees ; and then, after ſo many days were expired, to compare their countenances with the countenances of ſuch as did eat of the Kings meat, and drank of his Wines, and as he made the obſervation, ſo to judge upon tryal : accordingly this under-provider makes experiment, and at the ten days end, *Daniel* and his Companions, were good of Countenance, and fat of Fleſh beyond the other, fairer and healthfuller : God giving theſe four young men Knowledge and underſtanding in all books, and to *Daniel* more particularly and eſpecially underſtanding in all manner of Viſions and dreams ; ſo that, at the end of the days, when they were brought in before *Nebuchadnezzar* to his faces, upon communing with them, there were none found like *Daniel* and his fellow-feeding friends, They excelled all the reſt of his wiſe men. Their diet, with *Jehovahs* bleſſing, contributed much towards the forwarding of them in their Studies and Knowledg ; their Food being Garden, and Field-Herbs, Grains, and Fruits, which did grow out of the Earth from what was ſown, or Planted.

Pot-herbs, in Latin, are called, *olus,* either from ὅλον or *Totus,* becauſe Man might live almoſt wholly upon it or, *ab Alendo dictum,* becauſe a diſcreet choice of theſe in good Broth, eſpecially in the ſpring with ſome good Raiſons ſtoned, are good nouriſhing Food, and proper phyſick too. The Creator who beſt knew what was for mans uſe and good for Food, gave him every *Herb, ſeeding-ſeed, which upon the face of all the Earth, and every Tree, in the which the Fruit of a Tree ſeeding ſeed, to *Adam* and *Eve* it ſhall be for meat. And this Grant is continued to *Noah,* and the Garden of *Eden* or of Pleaſure where was every tree deſireable for ſight, and good for meat, of *Jehovah Ælohim's* own planting, where theſe Fruits and Herbs grew up out of an healthful ground, that was the Place, where he put the man whom he had formed, and his calling and work was to ſerve, dreſs, and to keep it.

* Gen. 1. 29. & 9. 3. & 2. 8, 9, 15.

Should I treat at large of all theſe, and alſo of the well-governing of the

Affections of theſe Sons and Diſciples, of their conferences, debates, diſputes, walks, bodily Exerciſes, Table-Diſcourſes,Hours for Study : for ſleep,for riſing, cloſet, and Family, and more-publique-Aſſembly worſhip with Scriptures directories and Rules and what elſe may fit them to be Healthful, more learned Schollars,Thorow Diſciples of Chriſt, experienced believers, uſeful Inſtruments, every way about their generation-work, I might fill up ſome quires of Paper, but this I now rather leave to be ſomewhat of the Product of their Studies and obſervation according to the written word and created beings.

When I firſt entred upon this uſeful diſcovery, I had it alſo in my intentions (concerning the promoting of which I have collected and prepared many Materials out of the Scriptures) to have given a Specimen of theſe following Particulars towards the Advancement of Scripture-learning, towards which I am like to bequeath my Studies and Collections unto ſuch a School, both as to my printed and written books.

An exact verſion or Tranſlation of the Original Scriptures, word, for word, without any human alterations or Supplements,additions or Subſtractions;with inſtances in ſeveral places what wrong is done unto the word of God, and how the Tranſlators, were Malignly influenced upon by ſome,thereby to ſerve Partial deſigns and Carnal ends and Corrupt intereſts of Churches and States. Thoſe who may have a call to and for ſuch a work, ſhould be eminently gifted and graced fitted and furniſhed by *Jehovah Ælohim* for ſuch a work. Such as would be Right Tranſlators of the Bible they muſt be God-taught-ones, very Humble and mortifyed very Skilful in the original Language, Experienced believers and Growing Saints,not wedded to privat intereſts, nor ſwayed by a Partial Spirit,ſuch as are much and mighty with a God hearing prayer,ſpiritual wreſtlers and powerful prevailers, through Chriſts interceſſion with Him,having Free converſe, and Diſtinct Communion with the Father, *S*on, and Holy Spirit. It is a reproach to the Proteſtant Cauſe that, one of the beſt Tranſlations, that we have of the Bible in an Interlineary we have received from a Popiſh hand; what pen can write down all the loſſes which the precious Souls of the Common ſort of people do Suſtain by the many uſeful myſteries of the Chriſtian Religion which are hid from them for want of This ? How much has the Cauſe of Chriſt Suffered even from a Preaching Miniſtry by a pertinacious adhering to a Corrupt Tranſlation, whilſt they let go, if they underſtand it, That proper ſignificancy of the Original words and phraſes, which doe beſt ſet out the great Truths and things of the Chriſtian religion, and do moſt commend themſelves to the knowledg, Faith, and Experience of Spiritual Diſcerners ? with what ſingular endowments, they ſhould be qualifyed, who are employed in ſuch an undertaking, is ſooner ſet down in writing, then to be found as yet actually given to men by the Holy Spirit : my own unfitneſs and inability I do readily acknowledg : It is honour enough for me,to Commend the work to others,and to quicken them up by the Prayers of faith to wreſtle with the Lord for larger pourings down of his Spirit for ſuch an End. O that I might live to ſee the Day, when Such Eminently called-ones might come forth more clothed with that Spirit.

An Hebrew Grammar and Lexicon ſhould be compoſed out of the Holy Scriptures, and not theſe Scriptures wreſted and wryed to ſpeak conformably to Grammars and Lexicons of Traditionary humane Compoſure All being to be kept within the Confines and borders of Original True Scripture, and of Primitive pure nature; of what uſe the Cognation of Languages would be in this, might be conſidered. For the Promoting of this, ſuch as have laid up any ſtore, or prepared any Materials concerning that which *Jehovah Ælohim* hath put into his written word and into Created Beings, about Letters, their figure, name, Power or force in Sound and Pronunciation. Vowels, Conſonants, Syllables,words, ſentences, accents punctations,diſtinguiſhing of Sentences,Orthoepy or right Speaking with the inſtruments of Pronunciation, which have ſo many wonderful ſecrets and hidden Myſteries, both in Nature and in grace, by which we communicate the Conceptions of our Heart and mind. Orthography, or Right writing, Parts of ſpeech, in their ſeveral Proprieties, particularly as to the verbs in the diſtinct ſignificancy of their ſeveral Conjugations, and as to the verbal Participles, Syntax or Conſtruction, The only one Primary Original meaning of every Hebrew root, the ſap and Juice, of which peculiar ſignificancy ſhould run into all the deviate branches, not ſo making one and the ſame Word to ſignify ſo many various and contrary things: To add no more now: I am heartily thankful for what we have already hereof, but, it hath not as yet received its perfecting Advance. This and what elſe might be further named, I leave to the Serious and judicious to meditate upon. The Lord give underſtanding herein; *Jehovah* will give Wiſdom, out of his mouth Knowledg and underſtanding, he hath hiddenly laid up eſſential Wiſdom to the upright; Wiſdom ſhall enter into their Heart, and Knowledg ſhall be ſweat unto their Soul.

Of Hebrew Alphabet, and Letters, their Number and order of vowels, Conſonants, Syllables, Words, Sentences, Notes of Diſtinction, and of Punctation in Sentences, the Art and Science of Right ſpeaking, Right writing with their mutual Correſponding, of the Parts of Speech, of Etymologie, or Analogy, and ſomwhat of Syntax, or of Conſtruction.

(s) Pſal. 139. 1, 2,4,14. JEhovah, (s) Thou haſt ſearched me, and Known: Thou underſtandeſt my Familiar thought afar off, when the ſpeech not in my Tongue, lo, *Jehovah*, Thou knoweſt it All. I will confeſs thee, for that Fearfully, marvellouſly made am I; marvellous thy works, and my ſoul knoweth very well.

Adam was made a ſpeaking Creature, whereby he was ſeparated from,
(t) Pſal. 16.9. & 30. 12. compare Act. 2. 26. Pſa, 57. 8, 9. Gen. 49. 6. and excelling of, all others, the Glorious Holy Angels only excepted, His (t) Soul and tongue were his Glory. *Jehovah Ælohim* could have glorifyed and enjoyed himſelf in himſelf, though no Creature had been ſpoken into a Being, as ſeeing he would give an Eſſence and Exiſtence to a World, He could have made all his Creatures dumb: but his will and pleaſure was, for the exalting of himſelf, and the extolling of his Name to create Angels and men, ſuch noble Beings as had Rational Souls, intelligent minds, and were voluntary Free Agents, having Hearts and Judgments to conceive and underſtand; and Tongues and other Inſtruments of ſpeech, wherewith to offer and bring forth thoſe inward Conceptions vocally, and ſo to be the tongued Trumpeters of the whole Creation, and thereby to ſound forth the high Praiſes of his Wiſdom and Power in ſo Excelling and Perfect a Work as this goodly beautious World; not only to behold it with their Eyes, and to admire it in their Meditations, but alſo by Angelical and Human voice, to confeſs it with their Mouths.

How great a Myſtery This is both in Nature, in inſtitution and in grace, How notions of truths and of things have their Conception, Apprehenſion, clear and diſtinct Perception, ſpeculative Reaſoning, Practical judging, comparing and conſidering, Reſolving and ultimate dictating, how they have Aſſent or Diſſent, In the Heart and mind of Intelligent Creatures; How theſe, being Formed there, are uttered and communicated to the other inſtruments of ſpeech: how brought forth into words and ſentences, by theſe, how conveighed by voice to the Ear of another, how received by the Ears of others, how underſtood by hearing, whither carryed from the ear: How theſe come to be written in ſuch a multitude of expreſſions and phraſes where the Letters are ſo few: how written words are diſcerned and underſtood by the Eye on a ſudden, and tranſmitted to ſome inward Parts; Theſe are full of Admirable Arcanums, and hidden Secrets, and deſerve further more perfect Inquiry. At preſent my inclination leads me diſtinctly to handle ſome Particulars about Hebrew Grammar, which I may put together into ſome kind of Frame, wherein its uniformneſs and proportionedneſs and Beauty may the more and better commend itſelf to a ſpiritually diſcerning and a right judging Eye.

The Hebrew Bible doth give us a good accompt both of the Number and order of the Letters of the Hebrew Alphabet. The one hundred and nineteenth *Pſalm* has them in Eights, It is a *Pſalm*, a Song, a Praiſe, a prayer, a meditation, a conference, all in one: It is compoſed exactly and compleatly according to the Number and order of the Letters of the Hebrew Alphabet; It has eight verſes for each diſtinct letter, and every one of thoſe verſes doth begin in all and in every of the eight parts of it ſeverally with the ſame Letter: by which Letter each Part is called, and the number of Eight, is in ſome reſpect a full perfect Number. As in Muſick, there are ſome Gradual Tones or Degrees of ſound, by which the voice Natural doth either Aſcend or Deſcend; Then comes the *(f)* Octave, or Eight, whether you reckon upward or Downward, which is ſtill the like, as well in Nature, as Denomination, which doth much commend the Excellency of this Original Language, and ſpeaketh the Weightineſs of the matter in this Singular *Pſalm*; There are in all Twenty and two Octoſtic's, wherein almoſt in every verſe, except *verſ.* 122. The law of *Jehovah*, comprehended in the Decalogue or Ten words, and commented upon in the other Scriptures has a Name of Honour, in great variety, and ſweet ſignificancy of choice expreſſions, as Law, Way, Teſtimony, Inſtitutions or ordinances, viſitings, depoſited Truths and Things, Præcepts Sayings, Word and Words, Promiſes, Judgments, Juſtice, Statutes, Truth, Name, or ſuch like. This Pſalm is called by the *Maſora*, The Great Alphabet.

(f) Eccl. 11. 2.
Mich. 5. 5.

The Book of the Lamentations, has the ſame Remark of Honour put upon it. The firſt, ſecond, fourth, and fifth chapters whereof do each of them conſiſt of Twenty and Two verſes, Every verſe begining according to the order of the Hebrew Alphabet in the firſt chapter which is elſe where to be found in heavenly Pſalms, and high Poems of holy Scripture.

The third chapter of this Book has all and every of thoſe Letters in Trines, every one of the Letters in three verſes one after another which do begin with one and the ſame Letter, only in the ſecond, third, and fourth chapters, two of the Letters, *Gnajin* and *Pe* have inverted the order, פ, being before ע. This did not fall out caſually, but, by ſpecial Diſpoſe, and wiſe ordination of this language and Alphabet, and the letters thereof.

The Thirty ſeventh *Pſalm* is penned according to the true right order of the Hebrew Alphabet, there being two verſes allowed to every one of the two and twenty Letters, except four which have but one verſe *Daleth v.* 7. *Caph. v.* 20. *Tſade v.* 29. *Koph v.* 34. *Gnajin*, is left out, *Pe*, and *Tſade* tranſpoſed, *Thau* omitted.

The Twenty and fifth Pſalm is alſo compoſed according to the ſame order of Letters, one verſe is alloted to each letter: only *Koph* is left out and *Reſh* is doubled; *Beth* left out, and *Aleph* doubled, and *Vau* wanting, a ſecond *Pe*, in the laſt verſe.

The Thirty and Fourth Pſalm is in the like order, one verſe being allowed for every letter: only the verſe in the Title doth begin with *Lamed*, and the laſt verſe doth begin with *Pe*, only *Vau* is left out and *Pe*, is a ſecond time repeated.

The one hundred and Eleventh Pſalm obſerveth the ſame order, every point of a Sentence beginning with a diſtinct Letter.

The one hundred and twelfth Pſalm is compoſed in the ſame Alphabetical order.

The one hundred forty and fifth Pſalm is after the ſame manner, one whole verſe for every letter, excepting only one, which is *Nun.*

The one and thirtieth Chapter of the *Proverbs*, that part of it, which is a Commendation of a vertuous prudent woman, begining from the tenth verſe, and ſo on to the End, is ſet down in the firſt letters of every verſe according to the number and order of the Hebrew Alphabet.

Thus careful hath the LORD been to preſerve this original mother-tongue, in the very letters of it? according to that ſaying and Promiſe of our Lord Jeſus Chriſt, (*v*) that, not the leaſt letter, not any one *Iota* nor *Apex* not one *Jod*, or *Chirek*, not any one eſſential original Letter, vowel, or conſonant, or accent of of His word ſhall be loſt, ſhall paſs away, or fall out, from His Law: no little Vowel, or Conſonant, or punctation of them, that is original in the true Text

(v) Mat. 5. 18.
Luk. 16. 17.

and neceſſary to the right underſtanding of the words, phraſes, and Sentences; of which ſome proof is given in the Greek of the new Teſtament, where ſo far as the Rules of that Tongue will admit, it doth retain ſome Hebrew words, As *Halleluia*, *Hoſanna*, and *Amen*: not any little Top or corner of a word was miſſing in Chriſts time; for the miſs of ſuch a ſmall thing makes a great change in the ſenſe; as between, *Daleth*, ד, and *Reſh* ר, ſo between He, ה, and *Cheth*, ח, *Beth*, ב, and *Caph*, כ, and *Nun*, נ, *Mem*, ם, and ס, *Samec*, *Caph* Final, ך, and *Daleth*, ד, *Nun* final ן and *Zain*, ז, and This is the more punctually obſerved, as relating to the Law. Some of the Hebrews have been ſo unweariedly diligent herein, as to reckon up; how many, not only verſes, but words; neither only words, but Letters; neither only Letters, but alſo how many of particular Letters in ſome books of the old Teſtament: and they are very punctual in their Printing of Hebrew Bibles and that, The Purity of this Hebrew Tongue might not be loſt, The Lord hath ſhaped the very Form of the Character of the Hebrew Letters in Nature; as, in pronouncing of the Firſt and the Laſt Letter ni the Heb. Alphabet, for inſtance *Aleph* א; the ſound, as it goes out of the Mouth, doth make a ſloping line, thus ﾍ, which is that part of this Letter, that moves ſide long: the right ſide of the Tongue goes up to the higher Gumm or Teeth, thus ﾍ; the left ſide of the Tongue Moveth downward; & reſteth upon the lower teeth or gumm, and doth add the reſt of this letter א. Thus for ת, *Than* there is a Tranſverſe line on the top, from one ſide of the Tongue to the other in the Palate, and the drawing down both of the ſides of the Tongue, the left ſide a little crooked in its motion, do add the two leggs of it for its ſupport ת. He who would inform himſelf about this myſtery in Nature, let him narrowly obſerve how his own Inſtruments of ſpeech do form every Letter: and let him conſult *Helmonts* Natural Hebrew Alphabet, which is that peculiar Honour this orginal Language hath put upon it above and beyond all other Tongues. Thus, by ſome ſuch means, The Purity of the Text has been preſerved.

A letter in the preſent caſe, is an Element, Principle or Rudiment, of which ſyllables are made up in the Hebrew tongue; *Pilates* inſcription on the croſs of Chriſt was (w) in Greek Roman, and Hebrew Letters: from theſe Letters, we have words, and ſentences, Γράμμα a letter, γράμματα, in Greek from γράφω, to write; hence comes Grammar; hence, Epiſtles are called Letters, ſo are Books. The Holy Scriptures have their name from hence, τὰ ἱερὰ γράμματα: ſo Chriſt is ſaid to know letters which the carnal Jews wondered at, becauſe, he had not been ſo trained up, in their Schools, Academies and univerſities: Thus we read of the letters of *Elijah* to King *Joram*; of Chriſts letters, ſent by *John* the ſervant of Chriſt unto the ſeven Churches of *Aſia* in the Firſt, ſecond, and third chapters of the Book of *Revelation*; written Letters are for this end, that they may be read: *Daniel*, & his Companions were to learn the Letters of the Chaldee tongue. By Letters are ſignified the ſeveral ſorts of Sciences, contained in Writings; *Feſtus* wrongfully charged *Paul*, as if he were ſo addicted to Letters, that, many letters, his much reading and Learning, particularly, as to Scripture-learning, would bring him to madneſs. We may read of Α, *Alpha*, & of Ω, *Omega*, the one the firſt Letter, the other the laſt Letter in the Greek Alphabet, anſwering to א, *Aleph* and to ת, *Than*, the former the firſt, the latter the laſt letter in the Hebrew Alphabet. By this name Chriſt is called, He being the Firſt and the Laſt, The Beginning, and the Ending, This is ſubjoyned, by way of Explanation: *Jehovah* Chriſt, is honored with the ſame Title in the Old Teſtament: All Creatures have their Being of and from him, As the Author, and therefore they ſhould all be for and to him, As the End; ſuch an honourarie dignity has Chriſt crowned little letters withall, He is the Author, the Subject-matter, and the End of the whole Holy Scripture, this is that written word, which doth teſtify concerning him, This being the ordinary appointed means, by which we come to the ſaving knowledg and Acknowledgment of Him, Theſe Greek Letters, have their derivation from the Hebrew, *Alpha* from *Aleph*, *Beta* from *Beth*: *Gamma* from *Gimel*; *Delta* from *Daleth*; *Lambda* from *Lamed*, &c. Thus, in other Tongues and Languages is the Hebrew Alphabet imitated. Hence it is, that, from no Tranſlation of the holy Scriptures in other Languages can we ſo

(w) Luk. 23.
38. Joh. 19.
19, 20. Act.
28.21. 2 Sam.
11. 14.
סֵפֶר
Eſther 9. 20.
25. Jer. 29. 1.
25, 29. Dan.
4.1, &c. & 6.
25. Act. 9. 2.
& 22. 5. &
15. 23, 30. &
18.27. 1 Cor.
7.1. & 16. 3.
ἐπιστολή.
2 Cor. 3. 1.
2 Theſ. 2. 15.
2 Tim. 3. 15.
John 7. 15.
2 Chron. 21.
12. Iſa. 29.
11, 12. Dan. 1.
4. 17. Act. 26.
24. Rev. 1. 8,
11. & 21. 6. &
22. 13. Iſa. 41.
4. & 44. 6. &
48. 12. Joh.
5. 39.

convince Gainſaiers, and Contradicters as by the Original language and Authentick Tongue of the God-inſpirer of them, The Greek tongue wanteth two Conſonants, *Jod* and *Vau* and it has no, h, in the beginning of a ſyllable in the middle of a word, nor in the end of a ſyllable in the End of a word; hence it is, that that Name of Names, and word of words יְהוָה *Jehovah* is not ordinarily pronounceable by the Greek tongue according to the Common rules of their Grammars; which doth not admit them; ſo neither *Jah*, by itſelf, nor in Compound form, as *Halelujah*, nor any other proper name in Hebrew that hath thoſe conſonants in it, as, *Aijob*, *Mirjam* &c.

Vowels are Eſſential to Pronunciation, hence has a Conſonant his ſignification; for, a Conſonant is a Letter which doth ſound, that is, conſtitute a Syllable with a vowel, not without a vowel: A vowel is to a Conſonant, what the Soul is to the Body, it doth give Animation to a Syllable to a pronounced articular ſound without which we cannot rightly underſtand any ſpeaking or writing; as the Soul can move by itſelf, and alſo move the Body together with it, ſo a vowel both moves by itſelf, that is, it doth conſtitute a ſound: thus in the Hebrew, it is in pronunication and in voice.

Theſe Diſcoveries are not Childiſh trifles; Great and weighty truths and things do much depend upon them, as the Intelligent do know. If the vowels were taken away, and only the Hebrew conſonants written, as if theſe only, and not alſo they were original, one and the ſame word would have ſo many various ſignifications, as would leave the true right meaning of the Scripture at great uncertainties, which may not be given any way to at all. In the way, it being natural to write as we ſpeak, and to ſpeak as we write, let Advancers of the beſt learning diligently inquire and ſeriouſly conſider, whether there ought not to be Dipthongs put into Hebrew Grammars which is commonly omitted, and whether it be not an Errour both in Hebrew Grammar and Pronunciation that, thoſe four conſonants אהוי being put with out a vowel in voice do loſe all their valor, value, force, vertue or price, in pronunciation, as if worth nothing at all in pronunciation, being idle, and doing nothing in ſound, ſo that they call them Quieſcent, having a place in the word written, but not being movable conſonants, becauſe not pronounced?

All dipthongs in the Latine tongue the Ancients ſo brought forth into ſound as that both the vowels were heard in the pronunciation, which was the true way of uttering in ſpeech: when two vowels one following another did not conſtitute one Dipthong, but made two divers Syllables, they were noted by two points on the Top or Cap of them, as Igneüs, Oceänus, Aït, Phaëton. The Greeks have twelve Dipthongs ſix of theſe they call Proper, becauſe in theſe the ſound of both the vowels was heard, as ἄυρα, *Aura*; *a* and *υ* are both in the ſound; & the like in εἶα, *Eja*; both *e* and *i* are heard in εὖγε, *Euge*; *e* and *ὑ*; and in the reſt.

Their Poets were more punctual in this, for, when there was need, they would diſjoine them, and therefore they ſigned the latter vowel with two points, as χρίσεϊ for χρίσει, *judicio*; πάϊς for παῖς, *puer*. In the Hebrew Language; a vowel is that letter, which doth give a ſound; The proper vowel, is alwaies a vowel or vocal, and it is is either long or ſhort: the Proper long vowel is that which is ſpoken with a long drawn out ſound, or of double time, The ſhort vowel is that, which is pronounced or ſpoken with a ſhort quick ſound, and is of ſimple, ſingle or ſhort time: Thus, they have in Muſick; There is a long note, and a ſhort note, *A Breve*, *Semibreve* & *Minim*.

Why thoſe vowels, which they call improper, ſhould not be vocal, that is ſounding in the voice alwayes, where written in the Original, conſider whether there be any grounded reaſon for it either in Scripture or in Nature.

There are divers exceptions, which are brought in by ſome againſt ſome commonly received Rules.

One is, that they make no Dipthongs of any two vowels at all, though the Compounded improper vowels do conſiſt of two ſhort vowels.

Another, that they reckon ſome Letters to be Vowels, which yet are Conſonants, as when they expreſs a Dipthong, they ſay that is a Sound of two Vowels joyned into one Syllable.

A third is, that they admit of no Dipthongs, where one Letter is a Conſonant, and the other letter a ſimple vowel or a Compound vowel.

The grounds on which the Excepters do enter their Diſſent, are theſe, one is, becauſe by theſe Rules, they ſpeak otherwiſe, than they write, and they write otherwiſe than they ſpeak: what ſome have obſerved of the people of one Nation, that they neither do as they write, nor write as they ſpeak, nor ſpeak as they think, nor think as they would be thought, having a quite contrary meaning than what can be gathered from their words.

Another is, that, they make not a Sufficient diſtinction in the ſounds of many words, which yet are of different ſignification: whereas, one great end of voices and of ſounds in ſpeaking, is (*x*) intelligiblenes; without this, men ſpeak into the Air, and the hearers do not ſo well underſtand what that is which is ſaid. Nature even in other creatures doth inſtruct in this. For, it doth evidence it ſelf, not only in the voice of a Rational man but, alſo in the voice of Bruit beaſts, and in chirping birds: For they all do deſignate ſomewhat diſtinctly by their ſound and voice to one another which doth carry ſome meaning with it ſuch as they have a perception and knowledg of; they underſtand how they are affected, either well pleaſed or ſome way agrieved by the very tone and noiſe in their way of expreſſing it, either calling upon each other to come away to help one another, or to partake in ſome ſenſible good, or giving warning to them to be aware of ſome evil when they are apprehenſive of danger; yea the ſound of lower creatures, as of a drum, or trumpet, how many ſeveral things do they ſpeak unto Souldiers and Armies, being certain ſigns of determinate warlick affairs: if there be not an intelligible force or ſignificant power, going along in ſpeaking and utterance of letters, ſyllables, and words, we ſhall be as Barbarians to one another, the Idiom of the Language being outlandiſh and forrain, ſtrange and unknown.

(x) 1 Cor.14. 7,8,9,10,11.

From this alſo other inconveniences do follow, For, it will hinder profiting and edifying for want of ability in free conferring: which is one dangerous hurt which the Jews & the Iſraelites do wound their ſouls with; by keeping up ſuch a tone, and way of pronouncing the Hebrew words, which they would have no Chriſtain ſo thorowly to be verſed in, that, we can hardly treat with them about the grand concerns of the Scripture-religion, they affirming, that no man can utter the Hebrew language aright unleſs the inſtruments of ſpeech be uſed to frame unto it from the Childhood; and there are diverſe of the Hebrew letters, particularly, as to their Sound, uttered by, A and H, with ſo little difference in the voice, that the proper ſignificancy of many words is much clouded thereby.

This alſo doth further leave a great diſcouragement upon the ſpirit of young Scholars, who fear, leſt after ſome years ſtudy to get skill in this Tongue, they ſhall then be very far to ſeek as to a right pronunciation; the Jews having gotten ſuch a name for this Hebrew language, becauſe it is more their mother tongue then of other people, though in ſeveral letters, ſyllables, and words, their manner of bringing them forth into ſound, is not ſo Articulat, ſo joynted, ſo diſtinct, ſo ſignificant, and expreſs, as that which more according to the very nature of the inſtruments of ſpeech, in the throat, Palat, Noſe, Tongue, Teeth Gums, cheeks, and lips, either pure and ſingle, or joined and double, they do not diſtinctly take in all natural ſounds neither is their voice ſo articulate as to make it very intelligible; if it were written as they pronounce it, how ſoon might a diſcerning Eye ſee, that were words written as the Jews and ſome others do utter, that many words and Phraſes of Scripture would have their ſence in Syntax much wronged? How much did that one letter, (*y*) ש, coſt, ſome even their very lives, when ſome pronounced it, ſh, and others only as a ſingle, S? the Ephraimits, whether from ſome impediment in their ſpeech ſtammering and liſping out of their words, or by evil cuſtom, or whatever elſe might be the cauſe, were many of them thereby deprehended and ſlain: It were worth the Inquiry, Seeing that the Hebrew tongue was the language of all the Tribes of *Iſrael*, of that Tribe of *Ephraim*, as of the reſt of the Tribes, how this corrupt pronunciation ſhould ſo run into a Tribe, was it a natural imperfection in the ſhape of their mouth, and ſo an Hereditary defect in their lip or tongue, or ſome other

(y) Judg. 12. 6. Pſal.69.3. Iſa. 28.11. & 32. 4.

Inſtrument of ſpeech? or was it an evil Habit gotten by Apiſh imitation (for though the firſt *Adum* were created a ſpeaking creature, yet children now in the ordinary way do learn to ſpeak by imitation of Sounds which they hear, and by eyeing the motion of the mouth of thoſe who do ſpeak:) having ſome little perception of conſent, & of Diſſent between *Audibles* & *viſibles*? or was it from the quality of the Air, hot, cold, dry, or moiſt to exceſs; from the nature of the Soil, or influence of winds? becauſe its borders Eaſtward had all along the river *Jordan*, & weſtward the mediterranean Sea; as it has been obſerved of a village at *Charleton* in *Leiceſterſhire*, that the Inhabitants therein have a wharling in their utterance, not ſpeaking that with clearneſs and diſtinctneſs as others: or was it from bodily conſtitution and temperament? The Tongue of ſome has ſuch a chill and coldneſs in it, as makes it ſluggiſh and unapt to move it ſelf, whence proceeds a ſtutting; which is uſually the cauſe of Fools, Ideots, naturals, as they are called, who have ſome ſuch impediment in their ſpeech: and in others a moderate uſe of wine with its heat & moiſtneſs doth help in ſpeaking: ſuch is the (*a*) nature of pure wine, that, it doth manifeſt its goodneſs by its, Effects, for it moveth and ſpringeth in the Cup, whereby it doth diſcover it ſelf to be right natural generous wine, in its going, walking, moving it ſelf in rightneſſes in the Cup, cauſing the lips of thoſe who are ſleepy to ſpeak, it gives utterance to the Lips, when the Tongue was ſlow, and as it were ſleepy before, as ſleepy men when they ſpeak, it is with ſome Clogg upon their Tongue, for want of Spirits heat, and quickneſs: They make ſome offers to ſpeak, but at the firſt are not ſo able, till they recover their Tongues who are Subject to ſtutting; but the more the Tongue is moved, the more it heateth; motion generating Heat.

(z) See *Camdens Brit. in Leiceſterſhire.*

Song. 7. 9. Prov. 23. 31. Exod. 4. 10—16. Job 11. 2. Pſal. 140. 11. Ezek. 3. 5, 6. Mark 7. 32, 33, 34, 35.

In ſome others, over-moiſtneſs may be a cauſe, as when Men are drunk they utter not words with that diſtinctneſs, the Spirits and other parts of the tongue are drowned for a time, though they would be talkative: In other ſome, the too much (*b*) dryneſs of the tongue doth hinder free articulating of Sounds; as when the tongue even cleaveth to the *roof* of the Mouth; ſo it is now and then in ſcorching feavers; hence it is that Cholerick men are often Stammerers in ſpeaking, they being more dry; although another reaſon there may be of this in ſuch, from over-præcipitancy, when words in heat and in haſte, do preſs ſo faſt to get out, that, they have not vent ſpeedy enough, and ſo do obſtruct their own paſſage; like a great throng of people at a narrow door, who by over-haſtening to get out do hinder one another. Whatever be the cauſes, this has been the caſe of ſome very wiſe, holy, great and good men: ſuch was *Moſes*, who yet was not a man of lips, or of words, he was not eloquent, but of an heavy mouth and of an heavy tongue, ſlow in ſpeech, troubled, or muffled in utterance, not ſo eaſily underſtandable by Hearers: He is *Jehovah* who maketh the mouth of Man, who maketh the Dumb, who is with the Mouth, and who taught *Moſes* what he ſhould ſpeak; who gave to *Aaron* the Levite, *Moſes's* brother, ability of utterance, ſo that, ſpeaking he could ſpeak, ſpeak eloquently, readily; *Moſes* was to ſpeak to *Aaron* and to put the words into *Aarons* mouth; *Jehovah* promiſed to be with *Moſes's* mouth and with *Aarons* mouth which *Aaron* was to ſpeak for *Moſes* unto the people who, he, even he, ſhould be to *Moſes* for a Mouth.

(b) Lam. 4. 4. Pſal. 22. 15. & 137. 6.

The Hebrews in their Canons, allowed no Prieſt to lift up his hands to bleſs the people who ſtammered or liſped or was of an heavy Mouth or Tongue: & they reckon nine blemiſhes in the mouth, which diſabled a Prieſt for the diſcharge of that Office: whatever it be as to that caſe, it is (*c*) expreſt in the Typical Law, that, the Prieſt who was to execute that Function was to be unblemiſhed in 12 particulars ſpecified, beſides a general clauſe added to that Enumeration which intimated, that any other notorious great blemiſh, though unnamed, did diſinable ſuch for the actual exerciſe of that calling. O how many are the Gifts and graces of body & of Mind that are requiſite in the Miniſters of Chriſt! which doth direct in the choice of young Sons, that, they be eloquent ones: In the caſe of *Paul* and *Barnabas*, *Barnabas* had more of a Faculty to be a Leader in ſpeaking, of readier utterance to deliver a Meſſage, than *Paul*, who by ſome Expreſſions

(c) Lev. 21. 16, 17—24. 1 Tim. 3. 1, 2, 3, 6, 7. Tit. 1. 7, 8, 9. Acts 14. 12. 2 Cor. 10. 10. Epheſ. 6. 19, 20. Col. 4. 3, 4.

doth acknowledg, that, he had not naturally that Freedom of ſpeech, that Liberty of bringing forth into words the conceptions of his Mind: Thus uſeful are apt Inſtruments of ſpeech; whence (d) a tongue, and tongues, are put in ſome Scriptures, for words and ſpeeches, which are brought forth with the tongue: An Eloquent tongue in the Teacher is well adapted to inſtruct the hearers: This is to be Lord of the tongue; and ſuch words are the Fruit of the tongue, that which the tongue doth bring forth, Thus is the Tongue or Lip put for an Idiom; or Proper form of ſpeech, which was one in the begining, but was afterwards multiplyed and confounded for the ſin of the Builders of Babel-tower; hence the Phraſes, of new Tongues, other tongues, our own tongue, hence alſo a Language is ſet out by (e) a Lip, which is another Inſtrument of ſpeech; and the Lip is uſed in ſeveral Scriptures, for words and Speeches brought forth and uttered by the Lips. By this an Intelligent Diſcerning Reader may ſee, how much there is in Letters, words and Pronounciation.

(d) Eſa. 66. 18. Dan. 3. 4, 7, 29. & 4. 1. & 5. 19. & 6. 25. & 7. 14. Zach. 8. 23. Rom. 14. 11. Eſa. 45. 23. Phil. 2. 11. Revel. 5. 9. & 7. 9. & 10. 11. & 11. 9 & 13. 7. & 14. 6. & 17. 15. Prov. 17. 20. & 18. 21. & 21. 23. Eſa. 3. 8. Jer. 9. 8. 1 Joh. 3. 18. Prov. 10. 20, 21. & 12. 18. & 15. 2. Song 4. 11. Eſa. 50. 4. Eccl. 10. 11. Eſa. 57. 19. Heb. 13. 15. Hoſ. 14. 2. Prov. 12. 14. & 13. 2. & 18. 20, 21. Ezek. 3. 5, 6. Gen. 11. 1, 6. & 10. 5, 20, 31. Eſth. 1. 22. & 3. 12. & 8. 9. Acts 10. 46. & 19. 6. 1 Cor. 12. 10, 28, 30. & 14. 4, 5, 6, 13, 18, 19, 21, 22, 23, 27, 39. Eſa. 28. 11. Mar. 16. 17. Acts 2. 4, 6, 8, 11. & 21. 40. & 1. 19. Mat. 26. 73. Mar. 14. 70.

(e) Eſa. 19. 18. Gen. 11. 1, 6, 7, 9. 1 Cor. 14. 21. Eſa. 28. 11. Ezek. 3. 5, 6. Job. 12. 20. & 13. 6. & 15. 6. Pſal. 40. 9, 10. & 63. 3. Prov. 10. 13, 19, 21, 32. & 14. 3. & 15. 7. & 16. 10, 23, 30. & 17. 7. & 18. 7. & 24. 28. & 26. 24. Eccleſ. 10. 12. Iſa. 29. 13. Matth. 15. 8. Mark 7. 6. Zeph. 3. 9. Mal. 2. 6, 7.

Another great damage by not ſpeaking, and writing of Letters, vowels, Conſonants, and words aright is, that, in many Scriptures, many letters and Sillabical adjections are counted inſignificant, as if they ſtood only as Expletives to fill up a room, or for Euphonies ſake to make the better, ſmoother, and pleaſanter ſound, ſuch they make ך, י, ו, ה, א hence their bold affirmations of Redundant, as alſo of Deficient, letters: whereas, it is a perfect word, to which we may not add, and from which we may not ſubſtract. I ſhall cull out two compound Pronoun Affixes, *ci* and *mo*, one of theſe Letters, *jod* in *ci* not one of which
(f) Matt. 5. 18. Chriſt would have (f) to fail, which common Grammarians, Tranſlators, and Interpreters do often miſjudg to be altogether inſignificant, whereby much ſweet Edifyingneſs of Experimental Scripture, is quite loſt to a vulgar reader.

(g) Pſa. 103. 1, 3. 4, 5. When the Pſalmiſt was in colloquie or conference with his own ſelf, calling (g) upon his ſoul and all his inward parts to bleſs *Jehovah* as for other things, ſo particularly and eſpecially for theſe, he thus expreſſeth it, Bleſs him O my Soul, it is He, who pardoningly-ſparing All-thy-my iniquities, who healing all thy-my-diſeaſes: who redeeming from the corrupting pit thy-my-lives; who crowning thee-me with mercy and tender pities: He will renew as an Eagle thy-my-youths thy iniquities are my iniquities; and my iniquities are thy iniquities: thy Diſeaſes are my Diſeaſes, and my Diſeaſes are thy Diſeaſes: thy life and lives is my life and lives; and my life and lives is thy life and lives; Thy being crowned with mercy and tender pities, is my being crowned with mercy and tender pities, and my being crowned with mercy, and tender pities, is thy being crowned with mercy and tender pities. Thy youths being renewed as an Eagle, is my youths being renewed as an Eagle, and my youths being renewed as an Eagle, is thy youths being renewed as an Eagle: and ſhouldſt not thou and I therefore be bleſſing of this *Jehovah*? are not every & all of theſe, mercy
(h) Pſ. 116. 7. & good to thee and to me, and to our whole Man? Thus in (h) another Pſalm Return thou O my ſoul, unto thy-my-Reſts, For, *Jehovah* hath bounteouſly-rewarded over thee-me, all good reſts are injoyable in him; thy reſts are my reſts; and my reſts are thy reſts: *Jehovahs* bounteouſly rewarding thee, is his bounteouſly rewarding me; & his bounteouſly rewarding me, is his bounteouſly rewarding thee. In this compound Pronoun-Affix, כי the firſt letter כ caph, this doth ſignify the ſecond Perſon ſingular, thee, thy thine being ſubſtituted in the room of *Attah*, thou, thee, thy or thine. י, *Jod* is the Affix or Suffix of the Firſt Perſon ſingular importing, me, my, mine; being put for, אני, me, my, or mine. Both theſe put together do ſignify, thy my, &c. when alone without caph as in *Melchizedech*, *Pſal.* 110. 4. is my, my. King of Righteouſneſs, or King of my righte-

righteouſneſs, which doth ſet out the office and work of faith in applying of Chriſts imputed righteouſneſs for juſtification. I leave other places to the Holy Spirits teaching, and to the obſervation, and experience of the Intelligent.

In like manner have they dealt with that other Compound Pronoun Affix, or Suffix, מו, *Mem*, is the Pronoun Affix or Suffix of the third Perſon plural Maſculin; this, when it doth ſtand a ſingle termination added at the end of a word, it doth ſignify, Them, their, or theirs; and is a letter taken out of הם They, them, their, or theirs, the Pronoun of the third Perſon Plural Maſculin ו, is an Affix or Suffix of the third Perſon ſingular Maſculin, when a Termination put after a word, importing him, his, &c. which is taken, and put for הוא he, him, or his, the Pronoun of the third perſon ſingular Maſculin; ſo that theſe two pronoun ſuffixes at the ends of words do differ as much as Plural and ſingular, that is, as much as one ſingle individual perſon, or more perſons than one: Take ſome Scripture Examples of this, which will more clear it up, (i) Pſa. 2. 3.
and open the great uſefulneſs of this diſcovery. In (*i*) the ſecond Pſalm, both (Acts 4. 25,
Jews and Gentiles are in a tumultuous rage, peoples are muttering, Kings of the 26, 27, 28.)
Earth are ſetting themſelves, and Princes are plotting together, and all againſt Luk. 19. 14,
Jehovah (the Father) and againſt his Chriſt, his holy Child Jeſus, whom he has 27. 1 Joh. 5.
anointed, and they are brought in as ſaying and reſolving, we will break Thoſe- 10. Joh. 3. 3,
Their-His bands, the Bands of Father Son, and holy Spirit, all of them jointly --36. & 5. 23.
together, and the bands of the Son, (of Chriſt,) in ſpecial; and we will caſt from us Their-His-Cords, the Cords, of Father Son, and holy Spirit, and his Cords; Chriſts cords particularly; we will not be held in ſubjection under him; we will not have him to reign over us; we are reſolved upon this, not to give unto the *Maſhiach*, the Anointed One, theſe ſigns of Homage. This doth ſet out the ſinningneſs of the ſin of unbelief, which doth reject the only remedy of Salvation by Chriſt in a way of believing, which will not obey Chriſts laws, nor receive the witneſs of God the father concerning his Son, and thereby hath made God a liar, becauſe they believe not the Record that God gave of his Son, and ſo by not honouring of the Son, they do not honour the Father who ſent (k) Pſa. 11. 7.
him. Thus in the (*k*) Eleventh Pſalm, For, the righteous or juſt *Jehovah* righte- 2 Cor. 13. 14.
ouſneſses hath loved, The Right one they will, or ſhall view Their-his-Faces; 1 Joh. 1. 3.
The Faces of the Father, of the Son, and of the holy Spirit have very favour- Pſa. 11. 4, 5, 6.
able aſpects towards him, towards every ſuch one who is right or a righteous & 34. 15, 16.
one, They will each of them and every one of them; all jointly, and each di- & 33. 18. Job
ſtinctly, will accept the Perſon and Service of ſuch a one, and plead his Cauſe; he 36. 7. 1 Pet.
preſenting himſelf and his caſe before them, and orderly applying himſelf to 3. 12.
each, and keeping up a way of ſpecial communion with All and every one of theſe three Subſiſtences in the All-glorious one *Jehovah*-Eſſence, when he doth ſolemnly appeal to them for Right, referring his juſt cauſe, or the Cauſe of others of the Lords people, to them for righteous Judgment in their Court in Heaven againſt any falſe Accuſers perjured witneſſes, or unjuſt Judges, who would condemn him in the corrupted Courts of men: And more eſpecially the Faces of the Son of God, of the Lord Jeſus Chriſt, who is a Mediator, Advocate, and Surety by Office, in whoſe name, For whoſe ſake, and by whoſe ſatisfaction and interceſſion, they do ſupplicate for grace, who has a Propriety in ſuch a Righteous one, which Propriety is the ground of his care, and whoſe Intereſt it is to look after his own. So that, for want of opening of this in the Tranſlation, ſome of the moſt high, Heavenly, and holy myſteries of the whole Chriſtian Religion do lye hid from a Common underſtanding. The one is, Three ſubſiſtences of Father, Son, and holy Spirit in one *Jehovah*-Eſſence, and the way of an Experienced believers orderly diſtinct Communion with each of them: The other is, Chriſts Mediatoral Office, in what manner as to this Office he doth ſtand ſpecially related to the believer, and how the Believer may make a right Adreſs more particularly to this Chriſt in All caſes. All and every one of theſe have other manner of looks againſt thoſe, who are unjuſt, Angry killing Faces. Thus, as to *Jehovah Ælohim*, and to the *Meſſias*.

It may be of uſe on this occaſion to give direction in a great and weighty caſe, in, and about which the working unbelief, diſtruſt and fears of many of the Reformed Religion do much hurry and perplex them. The Lord having wonderfully diſcovered and defeated the bloody plots of the Confederate Papiſts by ſome of their own Party, whoſe conſciences have been terrifyed and amazed at the thoughts of ſuch horrid Murdering and cruel Maſſacring of ſo many innocent perſons; and ſo had no inward peace, till they openly Confeſſed the helliſhneſs of the Deſign: now one of their laſt attempts is to ſuborn falſe Witneſſes perjured perſons, to forſwear themſelves in open Court againſt particular Proteſtants, thereby under a Colour of Juſtice to take away their lives under a pretence of proving treaſonables Crimes, upon many of them. Againſt this abominable provocation given to the Eyes of the All-ſeeing holy juſt *Jehovah Ælohim*, who is All-knowing and Truth itſelf, whom theſe bold Atheiſts and monſtrous infidels are prepared to call in to their Party for his witneſſing of their Falſhoods, the Lord has graciouſly armed and defended his people with this Scripture-ſhield and ward, let an innocent perſon ingage ſome of the moſt ſerious believers he has acquaintance withall who are near him, to ſeek *Jehovah Ælohim* about this ſome time before the Tryal, and when the Falſly Accuſed is at the Bar, and the perjured perſons are about to forſwear themſelves, let him ſolemnly charge them, as they will anſwer it to the juſt Judge over All, to be wary what they do depoſe upon Oath; For, the righteous *Jehovah* loveth righteouſneſs: if notwithſtanding this caution they will ſwear falſly, and call in God to witneſs it as if it were a Truth, let the Priſoner at the Bar and thoſe other believers with Eyes and Palms of hands lift up to Heaven ſolemnly call in *Jehovah Ælohim* to determine the caſe, To hear in heaven and Do and Judg; condemning the Malignants, and bring the way of the unjuſt upon their Heads, and juſtifying the Righteous juſt one, to give him according to his righteouſneſs or juſtneſs of his Cauſe, For the Encouraging and drawing forth of Faith herein they have Scripture Prophecies, Promiſes and * Preſidents,

The like is with reſpect to men, I, (*l*) ſaith *Jehovah*, (ſpeaking of a very froward generation, Sons in whom no Faith, corrupt Worſhipers, who provoked him to Anger with their vanities, both idolatrous Heathen, and Apoſtatizing Iſraelites, one and another) I will heap evils upon them-him : All of them jointly together, and every one of them in particular, not any one guilty perſon amongſt them had any Priviledg or protection, from which to promiſe to himſelf exemption and Eſcape. Their-His grapes, grapes of gall, they have moſt, bitter Cluſters ; ſuch are the works and fruits of them All and of every one of them : this guilt is upon them in General, and in Particular : The Day of their Calamity near, and the things making haſt that ſhall come to them-him, to All of them, and to every one of them ; there will be a particular haſtning of all and every of the threatned judgments in a terrible manner and in a dreadful meaſure (For, ſo is the ſignificancy of the Hebrew phraſe, when a word of the ſingular Number, and of the Maſculin gender is joyned to, and with a foregoing word of the plural number, and of the fæminin gender.) (*m*) This meditation will ſerve to awaken conſcience and to move Fear in all ſuch who are thus guilty ; and ſhould arm believers againſt their dreading, or being afraid of ſuch ungodly ones, who are under ſuch threatnings from ſo juſt a Judge. In the fifth Pſalm, they ſhall rejoyce All who hoping for ſafety in thee, O *Jehovah Ælohim*, to ever ſhall they ſhout, and thou ſhalt, thou wilt, cover over Me-Them-Him ; all of ſuch, and every one of ſuch, and me in particular among ſuch, Thy protection will be over me, and over them, and over each of them, I, and they, and every one of them ſeeking of, and hoping for my-their-his Covert and defence in Thee from all evil, ſo as that it ſhall not be able to hurt me, or them or any of them. Theſe Interpretations may be read by him who runs, to have much ſweet encouragement in them to Faith, and Hope in *Jehovah Ælohim*, and in his word, for All and every of ſound believers to feed upon.

This alſo doth further give a Rebuke and Check to ſuch who are ſo bold and daring, as if they could teach the All-wiſe *Jehovah* to ſpeak more ſignificantly then he does, by their Supplements of their own words to make the Scriptures to be ſence, as they ſometimes blaſphemouſly ſpeak : and by aſſerting the Right pointing of Sentences, and diſtinguiſhing of theſe Sentences by Accentuations, and Punctations to be a meer human Invention, and not a God inſpired inſtitution.

* 1 King. 8. 31, 32. 1 King. 18. 21, 40. 2 King. 1. 9--16. Rev. 11. 3, 4, 5, 6. Zech. 5. 1, 2, 3, 4. Mar. 11. 24. & 9. 23. Luk. 17. 5, 6. Mat. 17. 20. Act. 5. 1--14. & 13. 6--12. Luk. 18. 7, 8. Exod. 20. 7. Lev. 19. 12. Deut. 5. 11. 1 Tim. 1. 10. Hoſ. 4. 2. Lev. 6. 3, 5. 2 Chron. 6. 22, 23. Pſal. 24. 4. Numb. 5. 21, 27. Jer. 5. 2. Prov. 12. 2. Deut. 19. 15--21. Jer. 7. 9. Hoſ. 10. 4. Pſal. 52. 1, 2--5. & 120. 2, 3, 4. Oſea 34. 15, 16. & 33. 18. 1 Pet. 3. 12. Job 36. 7. Pſal. 11. throughout.

(l) Deut. 32. 23, 32, 35.

(m) Pſa. 5. 11.

Concerning Supplements of mens (*n*) addings, there is a Prohibition gone forth, a woe threatned againſt all Addings to, as well as Subſtractings from, the words of the Lord. Examine we the Tranſlations of ſome Particular Scriptures.

(n) Deut. 4.2. & 12.32. Pro. 30. 5, 6. Rev. 22. 18, 19.

When the *Iſraelites*, who were brought out of *Egypt* had ſinned a great ſin, in making a Molten Calf and worſhiping of it, the Tranſlation doth render it, They have (*o*) corrupted themſelves; Themſelves, the Tranſlators do put in, and add it to the Text, whereas that doth much both narrow and miſtake the ſenſe of that place; for, though thoſe Idolatrous *Iſraelites* did corrupt themſelves, yet withal they corrupted one another, and what was worſe, they corrupted their Religion both in principle and in Practiſe, they corrpted the inſtituted Ordinances of the Lord, his Worſhip and Service.

(*o*) Deut. 9.12. & 32.5. Exod. 32.7. Iſa. 1.4.

In the (*p*) twenty ſeventh *Pſalm*, the Tranſlators put in, I had fainted, thoſe three words; unleſs I had beleeved to ſee the goodneſs of *Iehovah* in the land of the living; which doth too much impriſon the ſenſe, and confine it to that one particular, which is not the weightieſt neither: For, that expreſſion, except I had believed, this doth take in all the experimental caſes mentioned in that *pſalm*, except I had believed, I had been afraid of men, when they made battle againſt me to eat my fleſh; I had dreaded my diſtreſſers and my enemies; my heart had been afraid, when a pitched Hoſt pitched againſt me, when war roſe up againſt me; except he had believed, his heart had not been confirmed and ſtrong waiting and expecting, when he was baniſhed and driven from the houſe of *Jehovah*, where he longed, to ſit all the dayes of his life, to view in the pleaſantneſs of *Jehovah*, and to enquire in his Palace; except he had believed this, what ſhould he have done in the day of evil? how could he in ſuch a caſe have been confident, that, *Jehovah* would keep him privily in His pavilion, that, he would keep him ſecret, in the ſecret of his Tent, and that, he would exalt him on a Rock; and that, his head ſhould be lifted up above his enemies round about him; that, he ſhould Sacrifice in his Tent Sacrifices of ſhouting, and ſing *Pſalms* to *Jehovah*? except he had believed this, how could he have lived to his comfort and Satisfaction, that, though his Father and his Mother would forſake him, yet *Jehovah* would not leave nor forſake him, but be his Saviour, and gather him? except he had believed this, how could he have kept an even frame of ſpirit, when he had ſo many envyers, when he was in ſuch danger to be given to the Soul, to the will, and luſt, of his Diſtreſſers; For, witneſſes of Falſhood did ſtand up againſt him and the man who breathed violent wrong? how injuriouſly therefore do they charge the Scriptures, as if they were no perfect Rule, becauſe of ſuch imperfect Speeches, as they miſcal them; whereas, this *Pſalm* has the greater Fulneſs, and more Perfection by this means, as has been ſhewn. In (*q*) the one hundredth and ninth *Pſalm*; For my love they (my ſlanderous enemies) are adverſaries to me, and I give my ſelf to Prayer: here the Tranſlators put in four words of their own, which are, Give my ſelf to; whereas, the original is, And I Prayer; this doth ſet out one ſingular truth, Duty grace, and experience, concerning prayer; for, beſides the Several Paſſages in this P*ſalm* to which it doth relate, and concerning which it doth afford a choice, either Prevention or remedy as to heart-akes, Soul-ſickneſſes, and bodily ailes, it doth contain in it An excellent Directory for Prayer when a Believer under ſuch trying caſes is at prayer, he ſhould be All prayer, his whole man ſhould be all ingaged in prayer, he ſhould go to *Jehovah* in Prayer: to *Jehovah* the father, to *Jehovah* the Son, to Chriſt as Mediator; to *Jehovah* the holy ſpirit; to a proper word, and to ſuitable promiſes in prayer; he ſhould ſee that Graces in their places be acted in prayer: he ſhould pray in prayer: thus Prayer ſhould be prayer, prayer well filled up. How much beyond the Tranſlator's-Supplement, would this Scripture-expreſſion lead an experienced beleiver.

(p) Pſa. 27.13.

(q) Pſa. 109.4.

Take an inſtance in the New Teſtament: When the Mother of *Zebedees* Children came unto Chriſt deſiring a certain thing of Him even to grant, that thoſe her two Sons, whom ſhe brought along with her to him, might ſit, the one on his Right hand, and the other on his Left in His Kingdom; one part of

(r)Mat.20.23. Chriſt's anſwer was, (r) that to ſit on his Right hand, and on his Left, was not
his to give, but (the Tranſlators put in of their own, It ſhall be given to them :
theſe five or ſix words they add) for whom it is prepared of my father: If an
ignorant Teacher of an ignorant People, were to raiſe Doctrines from this
clauſe, they were like to be theſe two; One, that, to Sit on Chriſts right hand,
and on his left is not Chriſts to give : The other, that, to Sit on Chriſts right
hand, and on his left ſhall be given to them, for whom it is prepared of Chriſts'
Father.

These two ſeem very fairly & rightly drawn from the words as tranſlated in
Engliſh ; and yet, the former of theſe two is a Falſe Doctrine; For, it is Chriſts to
(s) Rev.3.21. John 5, 22. 27.& 13.3.& 17.2. give, as other (s) Scriptures do convincingly prove he has commiſſioned Power
to grant unto him who overcoming to Sit with him in his Throne : The Father hath committed All judgment unto the Son ; he hath given Chriſt authority to execute judgment : The Father gave All things into Chriſts hands ; he gave Chriſt power over all fleſh ; All authoritative power in heaven and in Earth was given unto Chriſt. The Tranſlation therefore ſhould have run thus, To Sit from my Rights and from my lefts (the Plural Number in both, takes in hands, Arms, ſides &c.) not is it mine to give, But, (or except, or ſave) to them it is prepared of my Father, Chriſts it was to give, but, to ſuch as were expreſſed in his Commiſſion, whom the Fathers purpoſe was to honour with ſuch a Priviledg.

Though theſe and ſuch like Supplements, of men by which they pretend they would fill up the Sence, be printed in leſſer Characters in many Bibles ; yet not in All Engliſh Bibles, and where they are printed in leſſer Letters, yet ſcarce one of many ſcores doth take any notice of this, to exerciſe practical judgment about it, and to compare Spirituals with Spirituals concerning it.

As for what doth concern the Right pointing of Sentences, and diſtinguiſhing
of thoſe Sentences by Punctations and Accentuations, This is not a meer hu-
mane invention, but, a God-inſpired inſtitution : For, if theſe be taken away,
how many blaſphemies would Ignorance and malice quickly run into ? conſider
(t) Pſal. 5. 4. that Paſſage (t) in the Fifth Pſalm; If a full Period be placed there, where there
is but a Comma or a Colon, would it not be Blaſphemy to make a full ſtop to
theſe words, Thou art not A God ? and ſo to read no further ; whereas it muſt
be otherwiſe pointed ; For, Thou not Æl, (or the mighty, Almighty one,)
A God delighting wickedneſs, The Evil ſhall not ſojourn thee. Thus, he who
will read to the Period finds excelling ſence in this choice Scripture.

To have a Diſtinction of a Sentence into certain members of it, is natural and ſignificant, that, there may be juſt ſpaces alloted both for due breathing, and for right underſtanding: the moderating of the reſpireing Faculty giveth both a Grace to the ſpeech, and a light to the apprehenſion of what is ſpoken ; The ſhorteſt point in a Sentence leaveth ſuch a ſpace, as the ordinary pulſe and meaſure of time is in muſick ; yet ſo, as that what doth follow do quickly Succeed after the breath is drawn in ; the next to this has a longer and larger reſpiration ; as in muſick, there is a breve, and a long note ; the third is larger yet, containing the perfect member of a Sentence, and ſo, as in muſick, has more of length or quantity ; the laſt doth bring the whole Sentence to a full Period, and is the perfecting and filling up, of all the parts and Members of it ; like as in Muſick Natural, there are diſtinct Pauſes or Reſts, which have ſhorter or longer intermiſſions and ceſſations of ſound, Breve-Reſt, or long Reſt, according to the meaſures and Proportions of time, wherein natural Organs and the breathing faculty ſhould mutually direct and help each other as to the manner of Pronunciation, that, we be neither too much Minim, nor too much Maxim; we ſhould know how to keep Time, and give every particular note of diſtinction its due meaſure, without making it, either longer or ſhorter than it ought to be. Muſitians do this by a Conſtant motion of the hand, or Foot, or imagination, down and up ſucceſſively and equally Divided, every down and up being called a Time, meaſure-note or Time-note, the lively pulſes in our own arteries, ſinnews, and veines, and the little minutes of a ſteady going watch or *Pendulum*, do help ſomewhat to meaſure this motion : in like manner is it applicable to the Notes of diſtinction for pointing of Sentences : and look as in Muſick, where two Minim-Reſts do ſtand together (in common Time) there it may be Suppoſed, that, the Firſt belongs to the Foregoing Time, and the ſecond to the Time following: thus is it uſeful, in pointing the Sentences, to know thereby the meaning of words relating to the Context, as they have an Eye to what doth go before, or to what doth follow after, or to both, and the Muſitians have a mark or Arch commonly ſet at the end of a Song or Leſſon to ſignify the cloſe or Concluſion. Theſe things have foundation in Nature, that the Spirit and Soul in breathing when tired out by long ſpeech, may reſume and recover its forces and ſtrength by due ſpaces and pauſes, and that the Oration and Sentence may thereby be rendred the more perſpicuous and intelligible Oration or Speech, I mean that which is in a perfect Sentence, compleat in all its parts and members, being as to the preſent matter in hand, a diſtinct complexion of Hebrew words or a comprehending, or agreement of ſuch words in a Sentence, till the Sentence be brought to a juſt period or concluſion, whereby the opinion, judgment, or ſentence of the mind is brought forth in word or in writing; which complexion is ſometimes drawn out into more length, at other times brought into a leſs ſhortneſs; Therefore the nature of the thing itſelf doth ſhew the neceſſarineſs and uſefulneſs of diſtinctions, which is to be denoted by certain points, according as the parts of the Sentence are imperfect, or the whole of it is perfect: ſo that thoſe Hebrew punctations and Accentuations, which do evidently point out theſe Particulars muſt be acknowledged as natural and Eſſential to the right underſtanding of Scripture Sentences in the Hebrew Tongue, the (v) Scripture in the Margin may be taken for an inſtance; as alſo the 111 *Pſal.* where every diſtinct point of a Sentence doth begin with a ſecond letter according to the order of the Hebrew Alphabet, whereby this Doctrine of Punctations is commended and preſerved and ſecured in the very nature of the Letters, which is note-worthy. The ſame has a like remark ſet upon it in the 112 *Pſalm*, as obſervable.

(v) 1 Sam. 18. 18.

The Book of the Proverbs is full of Diſtinct Sentences, where the members of the Sentences do Naturally diſtinguiſh themſelves, either, by the compariſon, ſimilitude, oppoſition or ſuch like, Even inſtruments of muſick, as well as the voice of the muſician has *Diſtinction, not only for ſound in Tunes & in Notes as oppoſed to union, nor only for time, but alſo for the parts of the Song. The Holy Scriptures are diſtinguiſhed into its ſeveral Sections; the word of truth muſt be Rightly cut; as the Diſſecting of the offering was to be into the Natural pieces and parts thereof; which did figure the office and work of a Miniſter of Chriſt in Church Aſſemblies; It might not be a confuſed handling, or a diſordered mangling, but it muſt be the Natural parts, both in reading, and interpreting. The Pronunciation and the reading † ſhould be according to the writing, as the Mouth of *Jehovah* had ſpoken it, and as it is written in Characters, words, and Sentences. How monſtrous therefore was that evil invented fiction of thoſe Hebrews who were ſo bold as to affirm, that, *Jehovah Ælohim* ſpake the ten words or commands at one moment of time, all and every of the letters, Syllables, Words, ſentences in one breath without any interſpiration, pauſe, or diſtinction, as if it had all of it been but only one continued word; whereas, how could it be underſtood, if it were not uttered diſtinctly? and if it were not underſtood, how could it be obeyed? How could it be ſaid that *Ælohim* ſpake all thoſe ‖ words, and that *Moſes* wrote words, the ten words, if they had been all but one ſuch confuſed Indiſtinct word? which expreſſion of words, is uſed for whole ſentences or commands; as *Paul* ſaith elſewhere, *one word, when there were divers words in it, and when he rehearſed the ſum of all the Commandments of the Duties of man towards his neighbour: † what alſo in one place is called the word of God, in another place is called the commandment of God; and this muſt be after the tenour, rather over or upon the Mouth, ſo is the Hebrew, of theſe ſame words.

* 1 Cor. 14. 7, 8. 2 Tim. 2. 15. Lev. 1. 6. ὀρθοτομοῦντα.

†Neh. 8. 7, 8. Lev. 24. 12. Job 23. 12. Det. 27. 8. באר *in Piel, expreſſit verbis aut characteribus.*

‖ Exod. 20. 1. & 34. 27, 28. Deut. 10. 4.

* Gal. 5. 14.

† Mar. 7. 13. Mat. 15. 6.

The Greek of the New Teſtament doth alſo give us further light in this Subject-Matter; ‖ where we may meet with words that do ſignifie and ſet out, ſometimes an whole Book or *Pſalm*, at other times an whole entire matter treated of; a comprehenſion or complexion, a certain text or verſicle of Scripture; an intire ſentence or part of a ſentence. A part of Scripture is men-

‖ Luk. 4. 17. Act. 8. 32. Heb. 2. 6. & 4. 4. & 5. 6. *περιοχή, περικοπή, ἐν ἑτέρω τῶ.* 1 Pet. 2. 6. Rom. 10. 18. Heb. 3. 7. Mat. 21. 13. John 8. 17. Mat. 1. 22. Mat. 2. 17. Mark 12. 26. Act. 1. 20. & 13. 33. Col. 3. 16.

tioned, where neither the Penman of that Book is named, nor the particular place in that Book; or, the holy Spirit, the Inſpirer and Inditer is named; or ſuch a phraſe is made uſe of as is mentioned Indefinitly; or, in general terms, it is written; or In the law it is written; or a prophet is Indefinitely ſpoken of, but not particularly named; or, their Name is expreſſed. We ſhould be ſo well verſed in Scripture, ſo familiarly acquainted with it, It ſhould ſo Indwel in us richly In all wiſdom, that, aſſoon as any ſentence, or member of a ſentence, or part of the diſtinction of a member is ſpoken of, we ſhould know it, that it is a Scripture-Teſtimonie or Scripture-phraſe, although the particular Book, Place, ſentence, or clauſe, be not expreſſed. There are ſome Accents in the Hebrew, which ſome do call King-Accents, becauſe they do poſeſs the Chief Stations, and do moſt diſtinguiſh the ſentences, called pauſes and Diſtinctive-Accents: * that which puts an end of the ſentence, and is the period of it, they expreſs by two words; the former of them doth ſignifie An End, and is ſo taken in ſeveral Scriptures, particularly in the cloſing up of that Book of *Solomons*, called Eccleſiaſtes as the pauſe at the ending of it, an End of all this word hath been heard, or we will hear; this ſame *Ælohim* fear thou, and thoſe commandments of his keep thou; for, this All that *Adam*; Becauſe, Al-that-work theſe-*Ælohim* will bring in-judgment over all that is hidden, If good, and If evil: and, the other word, which is tranſlated place of Scripture, in a paſſage of the Acts of the Apoſtles, is retained in the Syriac, denoting a ceſſation, as when one doth ceaſe to read, and doth ſhut the book; It puts an end to the ſection or ſentence of a Scripture, when the reader puts a ſtop, or makes a pauſe. Hence the Hebrews do call theſe Diſtinctive Accents † by a name, which has its meaning of Taſts, or Reliſhes, becauſe, to a right judging-ſpiritual diſcerner, they do indicate and diſcover, what the nature and ſenſe of every ſpeech is, as the palat doth judg of meat by the Taſt and Reliſh of it. Thoſe, who would find out more of this kind of Hebrew Learning, let them induſtriouſly dig deep to come at Hebrew roots in their proper ſignificance and apply themſelves * unto the holy Spirit for teaching, as others have done: In the ſupplies of which Good Spirit (whoſe office and work it is from the Father and from his Son Chriſt to lead into all truth, and to anoint with ſuch a ſpiritual Unction whereby they may know all things) the writer and compoſer of theſe few ſheets doth intend, if life and liberty be continued, to ſet about the Practical part of this Science of Sciences, and Art of Arts, as any young hopeful ſons and Diſciples ſhall be willingneſſes in the day Chriſts Power.

The method and mode of Arguing & Diſputing about any matter of profitable Inquiry in any Uſeful Art or Science, will be this, according to the Scriptures.

The Lord hath given us a Full Treaſury of uſeful Knowledg in his word, did we throughly apprehend, prize, and improve it; in ſo much as that, there is ſometimes more in the right underſtanding of one Hebrew word (For inſtance, the firſt word of the Firſt *Pſalm*, אַשְׁרֵי in its Full ſignificancy, than in all the Commentaries that I have met with upon that whole *Pſalm*: as This word, O the Happy goings on, with a ſtraight foot! Or, O the bleſſed progreſſes with a ſtraight foot! The Root of this word, is *Aſhar*, in *Piel*, *Iſhſher*, he went with a ſtraight foot, he went happily, he walked on in a right way: This one word rightly underſtood, doth caſt a ſhining light upon the whole drift and Scope of the *Pſalm*; which is to diſcover, who and what they are who do make an happy progreſs in the Chriſtian Religion, and what choice Priviledges they are, which ſuch holy Proficients do injoy: This is more particularly and expreſly deſcribed, negatively, ſuch a man is one, who hath not walked in the Councel of the unjuſt, nor hath ſtood in the way of ſinners, nor hath ſate in the ſeat of the ſcornful: For, Experience will convince Evidently, that he who hath thus walked, ſtood, and ſet, (the Hebrew Phraſe by the time paſt being often uſed to ſet out continued actions) he will be thereby hindered in his religious journy, and loſe much of his precious time; Then poſitively, ſuch a man is one whoſe delight in the Law of *Jehovah*, and who in his Law will meditate Day and night; becauſe, if he have done ſo, do, and ſhall do ſo, This will put him onward, and ſet him forward in the way of the LORD. The holy Spirit

will

* *Soph-paſuk*, Eccleſ. 12. 13. Acts 8. 32.

† טעמים

* Joh. 16. 13. 1 Joh. 2. 20, 27.

will bear witneſs with his Spirit unto the Truth and goodneſs of This to his clearer Evidencc,and ſweeter ſatisfaction; And then ſhall he be As a Tree planted by brooks of waters, which ſhall give his Fruit in his ſeaſon, and his leaf ſhall not fade, and whatſoever he ſhall do, ſhall proſper; when others are fruitleſs and fading, and unthriving, as to any Spiritual, holy, good Progreſs: he ſhall be confirmed, eſtabliſhed, and not ſo moved, whilſt the unjuſt ſhall be As Chaff, which the Spirit or wind, driveth it away; he ſhall be juſtifyed and ſtand upright in judgment, when others are condemned and caſt; he ſhall have Church-Communion and Goſpel-fellowſhip in the Aſſembly and Society of juſt ones; which the unjuſt ſhall not be ſo priviledged withal; For, *Jehovah* will know, he will acknowledg this way of ſuch juſt ones, wherein they make ſuch an holy happy Progreſs; whereas the way of the unjuſt will and ſhall periſh; they and their way together ſhall be done away; decay,be loſt,not regarded, but rejected; note this well,what a Storehouſe of practical religion there is contained ſometimes in one Hebrew word.

It has been puzzling, diſturbing, diſtracting, and diſcourageing unto many in their endeavours and Studies after the knowledg of the Hebrew tongue, that, in moſt of the Hebrew Lexicons, they meet with ſo many various, and ſometimes contrary ſignifications of one Root; which doth ſo leave them at a loſs, that, they are under a temptation to throw away their Books,and to conclude, as if there were ſcarce any certainty in this Kind of Knowledg: whereas, the Scriptures of Truth copied out in the true real nature of created Beings, is the one and the only Book of books (where rightly and thorowly underſtood, believed, experienced, lived, and practiſed) for infallible certainty of uſeful Science; which Philoſophical writings (*w*) of vain affecters of human wiſdom are not. Therefore this alſo would I further commend to thoſe who are Gifted and Graced for and called to, ſuch a work of Works, (and ſo others, who having eſtates might do much in their place for encouraging and promoting of it by large Contributions that way) that,in writing of Lexicons,in tranſlating of the Orginal Scriptures into Mother-Tongues, and in giving forth the interpretation and meaning of Hebrew words and phraſes, they would keep cloſe to ſome only one certain proper ſignification of every diſtinct Hebrew Root; and that, the Sap and juice of that ſignificancy may run itſelf into every one of the branches, boughs, limbs, fruits, and leaves, which do ſpring from thence; ſo will the True and Genuin meaning have more clearneſs and * certainty. The moſt Proper ſignificancy of divers Hebrew words is beſt diſcerned, by their oppoſites, from words of a quite contrary meaning: *As,he who would find out the true ſignification of, *Reſhangnim*,muſt inquire,what is the right underſtanding of, *Tzaddikim*: if the one do ſet out ſuch as are juſt ones,juſtified ones,then the other muſt denote theſe who being unjuſt,not juſtifyed. How holy a Myſtery, How full a Treaſury is there ſometimes in one Compound-præpoſition in This Tongue of Tongues? Take a ſhort hint of this, My help, ſaid the Pſalmiſt, From-with *Jehovah*, who making Heavens and Earth; it has been ſo, is ſo, will be ſo, from Him, as the Author, and Giver of it; yet ſo from Him, as that, it is with Him; He muſt preſerve and keep alive what of help he does actually afford, and he continually gives more. Oh! who can enough ſigh at, and cry over, the neglect of an exact verſion, or tranſlation of the Original Scriptures, word for word, without adding or altering, into the Mother tongues, as they commonly call them, becauſe, they are ſuch as their Mothers do teach their Children in the ſeveral Country's where they are born and bred? whereas, in True propriety of ſpeech, The Hebrew tongue is the only Mother-tongue, as the moſt ancient original Tongue, all other Tongues, being daughter tongues at the *Babel-Confuſion* of Languages, each of which doth retain and borrow ſomewhat of and from the Hebrew.

(*w*) Ἀκαταληψία, *Academica, qui Academici negabant aliquid poſſe comprehendi, id eſt, intelligi certo,* from *α, privativa particula,* & *καταλαμβάνω, deprehendo apprehendo.*

* Compare Gen. 18. 23. Eccl. 7. 16, 17. Prov. 21. 18. Eccleſ. 3. 16. Deut. 25. 1, 2. Prov. 17. 15. Pſal. 37. 33. conſider the Hebrew of Pſal. 121. 2.

This is an ingenious Age in almoſt every Art and Science elſe, which the Virtuoſi of the times are ſet much upon highly to advance, and greatly to promote in their ſeveral ſorts of Learning, though it doth appear to me, through a God-taughtneſs, they lay aſide, at leaſt the Beſt, if not the only way of thorow obtaining of a Satisfying Knowledg, which is the Holy Spirits teaching in the written word and in Created Beings according to that word? and what? muſt this only, of all other wayes, be laid aſide? Oh how often, have I bewailed it, with yearning bowels and compaſſionating pittyings over the precious Souls of the Sons and Daughters of *Adam*, that, ſo many rich truths ſhould lye ſo much concealed from them, wherein their Temporal, Spiritual, and Eternal good is ſo much concerned, either by giving them no tranſlation of the Scriptures in their own Countrey Language, or by putting of them off with ſuch a corrupt and defective, ſuch a dark miſinterpreted tranſlation in ſome places, as doth hide ſo many profitable parts of Religion from them, which yet *Jehovah-Ælohim* hath graciouſly vouchſafed to them in Holy Writ. How many large Incomes and great eſtates have been ſinfully miſpent, and prodigally waſted of late years in *England* by riotous living and ſuch like Senſual beſtialities, which will paſs heavily upon accompt another day, when the Righteous judge of All ſhall ſit upon their caſe, and reckon with ſuch; and how many others are there who with the Horſeleach are ſtill crying, Give, Give, ſtill coveting more Gold, and Silver, Houſes and Lands, and ſtill more, being never ſatisfyed? whilſt ſcarcely can one man be found, who firſt layes up, at leaſt that portion of Gods part, the tenth part of his incom, and who alſo lay's by more of the reſt, that, upon a clear call and juſt occaſion he may have by him a conſiderable ſum for the carrying on of ſome eminently uſeful work for the Honour of our Lord, and for the good of Souls, and the Bleſſing of Nations? ſuch a work eſpecially as this is, which I am now upon? If there be a new Bridg to be raiſed, or a new great gate or Gate-houſe to be built, or a conduit to be ſet up, or a Superſtitious Ædifice to be Superſtructed, or ſome ſuch *London-Monument* to be erected, the preſent Lord Mayors will laviſh out of their Baggs to have their names Engraven and their Majoralties recorded, to be read in the ſtones: In ſuch caſes, It is who can be the chief Overſeer of ſuch a work, ſome Prince, or Noble man, or rich Merchant is ambitious, at the Foundation or Finiſhing of ſuch a great publick ſtructure, to lay on, or cauſe to be laid on in open view the firſt, or the laſt ſtone, one or both of which ſtones it may be, they will lay with their own hands, (*x*) and then, O what ſhouting out-cryes, and joyful Acclamations are there ſounded forth by the people! But, where are the *Zerubbabels* and *Joſhuahs*, who will ſet their hands to this new Temple work, this later day-glory-work; and where do ſuch Prophets, and ſuch ſons of the Prophets, as of old in *Samuels*, in *Elijahs*, and in *Eliſha's* dayes dwell?

(x) Zech. 4. 6, 7, 8, 9, 10.

what entertainment this printed paper may have upon the hearts of any into whoſe hands it may be received, I have referred and committed to his care who has the hearts of the great ones in his hand, Praying Longing, and waiting for the coming of the Lord Jeſus Chriſt, for the conſpicuous appearance of his Perſonal Preſence, when there ſhall be larger pourings out of his Spirit, and when ſome ſhall come forth ſo cloathed with that Spirit, when (*y*) the lip of *Canaan*, the Pure lip, ſhall be turned to *Jehovah's* new Covenant-people, and ſhall be Spoken by, not only ſuch as are born and bred Hebrews, but others alſo; when *Jehovahs* book ſhall be more ſearched after and into from above, and when it ſhall be more crowned with good ſucceſs upon hearts, who ſhall here below ſet to their Seals unto that Teſtimony which ſhall by miraculous Atteſts from Heaven be given by the Author of that word of his grace. Even ſo, come Lord Jeſus *Amen*: *Hallelujah.*

(y) Iſa. 19. 18. Zech. 3. 9. Iſa. 34. 16. Acts 14. 13. 1 Theſ. 3. 13. 2 Theſ. 2. 8. Heb. 9. 28. 1 Tim. 6. 14. 2 Tim. 1. 10. & 4. 1, 8. Titus 2. 13. Jude 14. Iſa. 32. 15. & 44. 3, 4. & 59. 19, 20, 21. Ezek. 39. 29. & 47. 1--12. Joel 2. 28, 29. Zech. 4. 6. & 12. 10. Rev. 1. 4. & 2. 7, 11, 17, 29. & 3. 1, 6, 13, 22. Mat. 24. 29, 30, 31. Mal. 4. 5, 6. Rev. 1. 7. & 22. 16--21.

POSTSCRIPT.

The Author intends Freely to impart, what in his Meaſure he hath Freely received, to any Sons whom the LORD ſhall make willing to be Chriſt's Diſciples in this *S*chool. About Three times in every week there will be theſe Exerciſes; One about the proper ſignificancy of Original words and phraſes: Another about Philoſophy: A Third, about Textual *S*ermons: To which may be added a *S*pecimen or Example of ſome particular Art or *S*cience.